

THE

MISSIONARY HERALD.

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CLOSE OF FINANCIAL YEAR.—The receipts for the month of August were \$91,210.59, of which \$58,463.71 were donations from churches and individuals, and \$32,746.88 were from legacies. The donations for the year have amounted to \$392,864.99, legacies to \$115,567.94, a total of \$508,432.93, about \$6,000 less than what was received from the same sources last year. As usual, the expenditures have been kept by the Prudential Committee, as nearly as possible, within the receipts, additional requests from the missions being deferred to the next year, leaving a balance in the treasury, when the books closed, of about \$800. In addition to the regular donations there has been paid into the treasury for the new *Morning Star*, chiefly from the children and youth of the Sabbath-schools, a total of nearly \$36,000.

Grateful for the favor of God upon us during the year which has closed, let us come up to our approaching Annual Meeting, and enter upon our new year of opportunity, with the determined and prayerful purpose that our regular contributions from churches and individuals during the next twelve months, excluding legacies, shall not be less than \$600,000, an average of \$50,000 a month. This will call for an average advance in donations of only about fifty per cent. Can we not, cheerfully and gratefully, both attempt and accomplish this laudable purpose?

WE go to press a day or two too early to announce the arrival of the *Morning Star* at Boston, at which port she is to be delivered by her builders. A brief trial trip on the Kennebec has proved very satisfactory. A cargo for Honolulu has already been engaged, by which it is hoped that the expense of taking the vessel to that port will be met. In order to secure this freight an agreement was early made to commence loading in Boston about the middle of September, and to sail for Honolulu late in October. This agreement renders it impossible for the vessel to visit other ports. During the weeks occupied in loading, the *Star* will be in her berth at Lewis Wharf (south side), and she will be open for inspection every day except Sundays. Her shareholders, coming singly or in companies, as Sabbath-schools or mission circles, will be cordially welcomed on board. We hope that parents and Sunday-school superintendents will see that the children have an opportunity to visit their vessel.

IT is with great satisfaction that we can report that Rev. Dr. Judson Smith is now at his desk as secretary in these Mission Rooms, much to the relief of the department of Foreign Correspondence. It was impossible for Dr. Smith to leave his post as professor at Oberlin until the close of the seminary year. He will be most cordially welcomed as the successor of Dr. Means, both by his associates and by the churches connected with the American Board.

SINCE the article on Foochow was prepared, a telegram has been received from our missionaries in that city, dated September 3, reporting the safety of the whole missionary company. There need be little anxiety felt for their personal safety; but let us pray that the work may not be hindered.

THE picture of the new *Morning Star*, about which many are inquiring, cannot be prepared until the vessel is completed. As soon as her sails are bent a photograph will be taken, from which the large picture-certificate on a cardboard (20x24 inches) will be made. It is not proposed to give this picture to donors, since this would make too heavy a tax upon the building fund, but it will be sent, post-paid, for fifty cents. Donors who desire the picture should add fifty cents in remitting their contributions. Orders may be sent at any time, but the picture will probably not be ready before the first of October.

A FAREWELL MEETING of great interest was held in the South Church, Salem, Rev. Dr. Atwood, pastor, on Thursday, September 11, in view of the near departure of a large company of missionaries to their several fields of labor. Thirteen of these are new recruits, namely: Rev. Geo. H. Hubbard and wife, Miss Kate C. Woodhull, M.D., and Miss Hannah C. Woodhull, for the Foochow Mission; Rev. Marshall R. Gaines and wife, for the Japan Mission; Doremus Scudder, M.D., and Miss Catherine S. Scudder, for the Northern Japan Mission; Mrs. Ruth E. Clark, for the Austrian Mission; Rev. Benj. F. Onsley and wife, for the East Central African Mission (Inhambane); Miss Fidelia Phelps, for the Zulu Mission; and Miss Henrietta West, of the South Church, Salem, for the Central Turkey Mission. The following are returning, after a period of rest in this country: Rev. Richard Winsor and wife, and Mrs. Maud Smith, of the Maratha Mission; Rev. Henry S. Barnum and wife, of the Western Turkey Mission; Rev. Albert W. Clark, of the Austrian Mission; Rev. Geo. D. Marsh and wife, of the European Turkey Mission; Mrs. F. H. Learned, of the Japan Mission; Rev. S. F. Woodin and wife, of the Foochow Mission. Mrs. Harriet L. Peet, formerly of the Foochow Mission, accompanies her children, Mr. and Mrs. Hubbard, to Foochow, and will be engaged in missionary work. It is a long time since so large a company has been ready for departure to the foreign work, and it was eminently fitting that the services connected with sending them forth should be held in the city in which the first missionaries of the American Board were ordained, and from whose harbor they sailed seventy-two years ago. A few days before this meeting, and on the other side of our continent, Rev. D. H. Clapp and wife, and Dr. D. E. Osborne and wife, who are to join the Shanse Mission, and Miss Jane G. Evans, who returns to the North China Mission, sailed from San Francisco for their several destinations. Let the prayers of all friends of missions follow these servants of Christ to their fields of labor.

THE Annual Meeting at Columbus, Ohio, will commence its sessions in the Second Presbyterian Church, Tuesday, October 7, at three P.M. The first session will be mainly devoted to the Report of the Home Department, and the Annual Survey of the Missionary Field. See a notice in reference to railway fares on the fourth page of our cover. Extensive preparations are made for the meeting and a full attendance is anticipated. If you cannot go yourself, pray for those who do go, and for the coming of God's kingdom through the labors of this and all Missionary Boards.

OUR missionary brethren at Constantinople are rejoicing over the providential deliverance of their dwellings from fire on the night of the seventeenth of August, when a fierce conflagration swept over a portion of Scutari, close to the residence of Dr. Riggs. A heavy rain contributed greatly to check the conflagration, which was stopped, on the south, by the Armenian Church.

We are specially pleased at being able to present in this number so good a picture of the group of Japanese preachers. The picture is reproduced directly from a photograph, by the albotype process, the work having been done by the Forbes Lithographic Company, of Boston. A more suggestive picture, or one more calculated to stimulate the faith of God's people in what He is yet to do in the future of Japan, could hardly be imagined.

ON the tenth of July, Armenia College graduated the largest class that has yet come from the institution, consisting of ten young men and three young women, all of them followers of Christ. It is expected that some of these young men will enter the theological class this fall, thus carrying out the chief design of the institution, which is to furnish a native evangelical agency for that section of the Turkish empire. During the last term there were sixty-seven students connected with the college proper, and 194 in the preparatory department.

AMONG the "Notes from the Wide Field" will be found an extract from an article in a native Japanese paper, by one of the most prominent men of Japan,—Fukuzawa,—a man who has heretofore been an ardent opponent of Christianity, urging the adoption of Christianity as the national religion. He does this from political and economic motives, since in this way Japan will be brought into favorable relations with Western nations. He is not blind to the fact that the advanced doctrines concerning the rights of men and human equality have their origin in the religion of Jesus Christ. It is for these fruits of our religion that he favors its adoption. This, certainly, is not the highest motive, but it is one of the signs, of which there are many in Japan, that the leading men are favoring the "new religion." There is reason to believe that many of the high officials are thoroughly determined to use their influence actively in defence of the friends of Christianity. More than one company of Buddhist priests has received official notice that their opposition to Christianity must cease. While we cannot but hope that the way may be opened speedily to the freest proclamation and reception of the gospel in Japan, unchecked by social or public opposition, we must not forget that the favor of Cæsar has always been full of peril to the church. Is the church of Christ ready for the present crisis in Japan?

WE deeply regret to learn of the fatal accident which occurred to Rev. Charles E. B. Reed, secretary of the British and Foreign Bible Society, while he was in Switzerland. Mr. Reed, though a young man, had shown himself a most efficient laborer in the service of Christ. He was well known by many in this country, and had written to friends of his hope that he might be able to attend the meeting of our Board, next year.

THE animus of at least a portion of the French people, in their assault upon Madagascar, has long been apparent, but it remained for a French Roman Catholic bishop to state it very clearly. When, in the French Chamber of Deputies, the sum of five million francs was asked for the prosecution of the Madagascar war, Bishop Freppel, with greater frankness than discretion, supported the proposal on the ground that this was a struggle between Protestant and Catholic missionaries. Is it any marvel that in Eastern nations Christianity is hated and repelled, since it has been associated in their minds with the arrogance and oppression of nations of the Romish faith, who force their faith upon unwilling people by the aid of the sword?

INTERESTING incidents are continually occurring in connection with the *Morning Star* enterprise. There lies on our table a large quarto Bible, designed for the cabin of the *Morning Star*, bearing this inscription on its cover: "We have seen His Star in the East. Presented by the pupils of the High School, Marsovan, Turkey." These pupils are poor, and support themselves by their own exertions, yet, as they say, they wish to have a share in the good ship. And here is a letter, enclosing \$4, from sixteen pupils in the "Mount Holyoke Seminary," of Koordistan, saying that they learn that the vessel is to be built by the help of Sunday-school scholars, "and we, being of that number, wish to give a little aid." The visitors to the new vessel will see on her davits a fine boat, bearing the name "Park Street, Boston," presented by a class of eight young men connected with the Sabbath-school of the church whose name they have inscribed on their gift.

Is the French nation lost to all sense of shame? If the reports coming by telegraph to the public press are true, the conduct of France in China matches in disgracefulness what it has attempted in Madagascar. To say nothing about the origin of its difficulties with China, the method of the attack near Foochow is utterly inexcusable. The telegrams state that on one day the French admiral passed up the Min with his fleet, saluting the forts along the bank, which, of course, would not oppose the passage of the vessels of a foreign power with which they were at peace. But on the next day this fleet having, as friends, gained a position in the rear of the Chinese forts, which position they could not have safely reached had they approached as enemies, opened a murderous fire on the people by whose courtesy they had been allowed to pass. To enter a man's house with signs of friendship, and then to smite him where he can not draw his weapons, is everywhere stigmatized as treachery and murder. Is it any worse for an individual than for a nation to do this? Civilized warfare is bad enough, but the civilized world ought to protest against the kind of warfare which France is now waging.

It will be with mingled sorrow and rejoicing that the communication of Mr. Christie, of Marash, on another page, will be read. The devastating fire has not robbed the Christian community of its faith and zeal. A spiritual blessing seems to have accompanied the material loss. Our brethren at Marash are anxious about some of the work undertaken by the native Christians. How can they, in their poverty, and with other sufferers about them calling for aid, raise the needed amount for their evangelistic work? The Third Church of Marash was about to build a new church edifice, and was ready to raise \$1,100 for that purpose, but is now utterly unable to do so. Perhaps some who read these lines may be moved to make a special gift to help these native Christians in the evangelistic work in which they are engaged. Since Mr. Christie's communication was received, a postal card brings information that the courage of the people at Marash, in the midst of their severe losses, still continues. The daily prayer-meetings have been helpful. Several conversions have occurred, and faith, hope, and love are strengthened in hundreds of hearts. It is a remarkable instance of spiritual blessing under temporal trials.

MISSOURI LEADS. — Mr. Robert Gibson, living near College Mound, Macon County, Missouri, has become an owner of one share in the new *Morning Star*. His friends believe him to be 118 years old. This is the tenth centenarian subscriber, and he heads, and we expect will continue to head, the list.

Is it necessary to charge our older readers not to pass by the "Young People's Department" for this month? From information received, we have an impression that they sometimes look into that department without asking any permission. The story of what God has wrought in the central islands of Micronesia will interest old and young alike.

THE mission heretofore known as Umzila's is hereafter to be called the East Central African Mission, to correspond with the West Central African Mission, on the other side of the continent. As yet the work is confined to Inhambane, on the coast, but the central portion is to be kept in view, and as soon as practicable an advance will be made toward the dominions of Umzila, or of his successor, if the report should prove true that this monarch is dead. No letters have been received from either the West or the East Central African Mission since our last number was issued.

Our missionaries on Ponape had not learned of the plans for building the new *Morning Star* when the old vessel was wrecked. Mr. Doane, in writing of the wreck, says: "Oh, dear old vessel! How we grieve over her end! I mourn for her as for the loss of a dear friend. How nobly has she served the Lord! For thirteen years this Star has been a steady, heavenly, blessed light. Let another Star arise to be equally brilliant! What tears will be shed as the story of the wrecked vessel reaches the ears of the youth on the Mortlocks and Ruk! They knew her worth and prized her. What paens of praise will be sung, what clapping of hands and waving of palm branches, when the white sails of another ship appear!" Is it not a pleasure to be a helper in the joy of these Micronesians?

NATIVE JAPANESE PREACHERS AND TEACHERS.



1. T. Makioka, preacher, Tokio, C. M. S.
 2. M. Okuno, pastor, Tokio, D. R.
 3. T. Matsuyama, pastor, Kobe, A. B. C.
 4. S. Tsuda, teacher of agriculture, Tokio.
 5. Rijutei, the Corean convert.
 6. G. Uara, of Annaka, a business gentleman.
 7. S. Kurimura, pastor, Tokio, M. A.
 8. D. Yebina, pastor, Annaka, A. B. C.
 9. Morita, colporter, Am. Bible Soc.
 10. Y. Hiraiwa, pastor, M. C.
 11. Nakashima, preacher, Osaka, A. E.
 12. K. Tsiji, theological student, Kioto, A. B. C.
 13. R. Ushimura, government officer, Sapporo.
 14. Joseph H. Neesima, pastor, Kioto, A. B. C.
 15. Kimura, pastor, Tokio, D. R.
 16. Terasawa, preacher, Osaka, C. M. S.
 17. Y. Ishiwara, pastor, Tokio, A. P.
 18. M. Ogimi, pastor, Tokio.
 19. Y. Kato, teacher, Tokio, Scotch U. P. Mission.
 20. K. Ibuka, professor Theol. Sem., Tokio,
 21. Aoyama, student, Tokio.
 22. T. Miyagawa, pastor, Osaka, A. B. C.
 23. J. Ise, pastor, Imabari, A. B. C.
 24. N. Inagaki, pastor, Yokahama, D. R.
 25. Koide, Yokohama, D. R.
 26. T. Ito, pastor, Yokohama, D. R.
 27. K. Nagasawa, agent Scotch Bible Soc., Tokio.
 28. A. Hattori, elder, Tokio.
 29. H. Kosaki, editor and preacher, Tokio, A. B. C.
 30. M. Uyemura, Nagoya, D. R.
 31. M. Kanamori, pastor, Okayama, A. B. C.
 32. Y. Oshikawa, pastor, Sendai.
 33. H. Iwada, pastor, Tokio, Scotch Mission.
 34. M. Uyehara, pastor, Osaka, A. B. C.
 35. K. Asakawa, pastor, Kofu, M. C.
 36. T. Miura, pastor, Tokio, Scotch Mission.
 37. K. Yoshioka, elder, Tokio, A. P.
 38. Kumano, teacher, Yokahama, D. R.
 39. Minagaki, pastor, Yokahama, A. P.
 40. ——, Bible colporter.

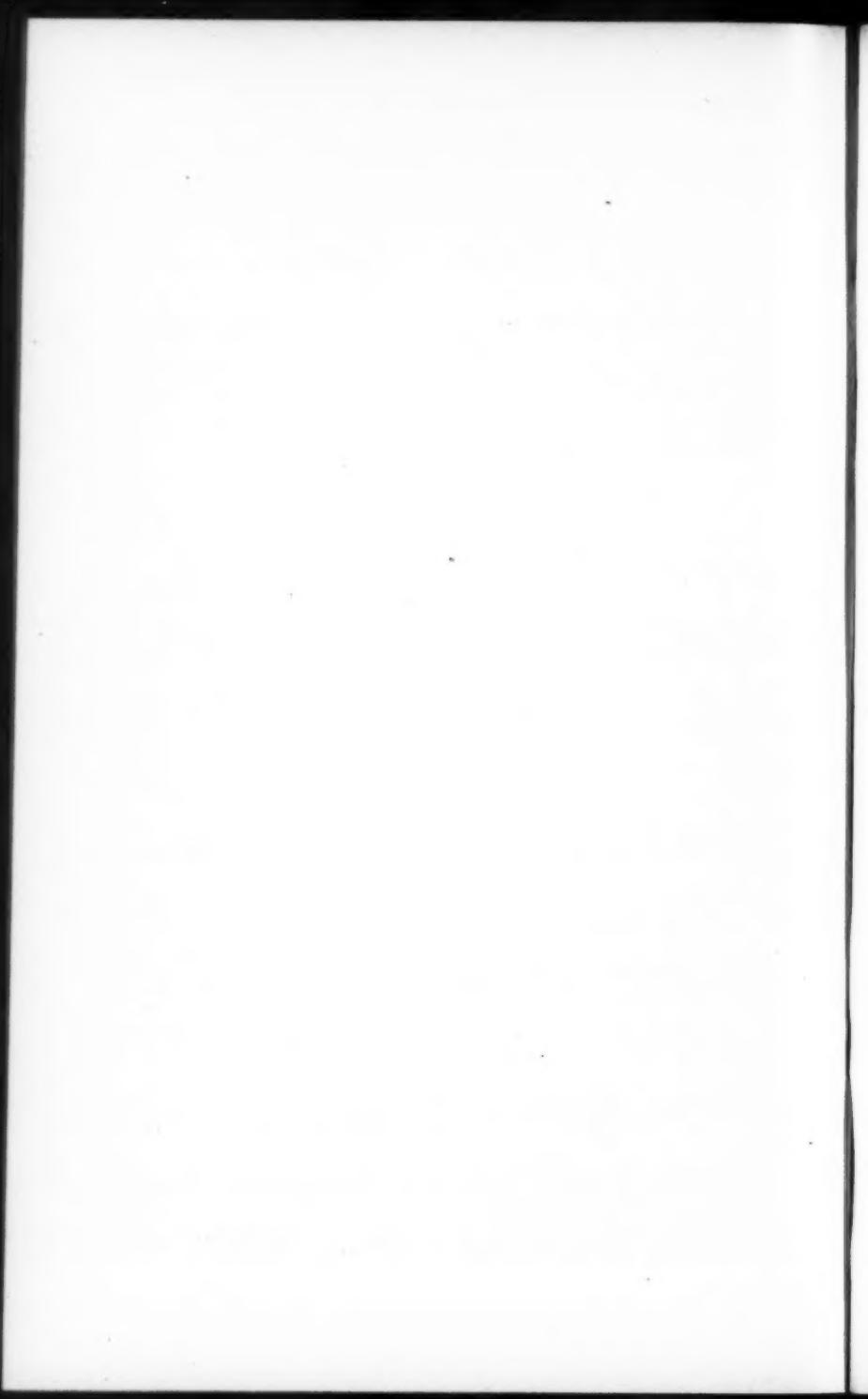
ABBREVIATIONS.

A. B. C. — American Board.
 M. C. — Canadian Methodist.
 A. P. — American Presbyterian.
 D. R. — Reformed Church in America (Dutch).

C. M. S. — Eng. Church Miss. Soc.
 M. A. — American Methodist Episcopal.
 A. E. — American Episcopal.

THE picture above is a reproduction of a photograph of a group of Japanese pastors and representatives of churches connected with several Boards of Missions, who were assembled at the Triennial Conference of native Christians, held at Tokio, in May of last year. It was upon this assembly that the Spirit of the





Lord came so powerfully, bowing all hearts and sending forth these disciples with zeal for Christian work. Aside from the Corean gentleman, every person in the group is a Japanese, and by far the larger portion are pastors or Christian teachers. Many of the native pastors whose faces we should be glad to see were not present at the assembly which is here photographed. This picture may serve as an object-lesson in Christianity. It is speaking within bounds to say that fifteen years ago the light of Christian truth had not begun to dawn on more than two of those whose intelligent faces are here seen. These forty men are now the representatives of a much larger company, who have not only accepted personally the Christian faith, but are devoting time and strength and property to the advancement of the kingdom of Christ in Japan. Rev. Mr. Kozaki, of Tokio, has kindly furnished us with a list of names from which the accompanying key has been prepared.

AN UNCLAIMED LETTER.—IS IT FOR YOU?

A LETTER has reached the Mission Rooms, enclosed in a package from Foochow, China, for which we much wish to find a claimant. It came in a highly decorated envelope, of singular shape, after the style of the Chinese. On the face is the address in clear characters, but quite illegible by us. Fortunately it is accompanied by a letter in English, giving a translation both of the address upon the outside and the contents of the epistle. It was written by one of the girls connected with our Mission Board School in Foochow, and while the character of the person addressed is clearly indicated, there is no name given. It evidently was expected by the writer that the letter would reach the particular person for whom it was designed, and we are equally anxious that it should do so. We therefore advertise it thus publicly, and ask for a claimant. Was it not meant for *you*? Read and see. Here is the translation of the address upon the face of the envelope.

“Respected lady, receive and open.

“Passed through the hands and sealed at the A. B. C. F. M. Female Seminary.

“The enclosed letter is forthwith sent on its way to the Beautiful Country (United States) to the office of the A. B. C. F. M. to find an owner.”

On the reverse of the envelope is the date, and the usual Chinese prayer for goodspeed to the missive.

“In the Sweet-flag month, 16th day at Pohokseng (Foochow) Seminary, sealed.

“May peace attend on land and sea, with favorable winds to speed it on its way.”

And here is the letter itself, brief but clear:—

“This letter is sent to our Respected Lady, in her boudoir, from her humble disciples. A long time we have thought of you, ever diligently, but we regret

that a thousand mountains and ten thousand waters are between us; therefore we cannot behold your face.

"Now, we have a petition to present to you. At present our school is increasing in numbers, and we realize that the work is great. We have only one, Miss Newton, to superintend it all. We know that it is difficult for the strength of one to bear the whole, and her physical weakness makes it harder still.

"Now, we have heard that your talents and virtues abound, and that you have propriety and kindness fitting you to become our teacher and fill us with knowledge. And we earnestly beseech you not to refuse us, but give to us the coming of your beautiful feet and thus fulfil our desire. We have thus written, and now send our salutations.

"In behalf of the Foochow Female Seminary."

We share the faith of the writer of this letter, that it will find its way to its owner. We do not know her name any more than the pupil at Foochow knows it. But there is One who knows all names and all needs, and we are confident that He who stirred the heart of a pupil to write this simple but touching letter, knows also some one who, though she may not herself think that her "talents and virtues abound," will yet be moved to say, "I will go." To such a person we will gladly hand over the letter. Whoever hears and heeds this call may be sure that the coming of her feet over the mountains and the waters will seem very beautiful in the eyes of the Chinese.

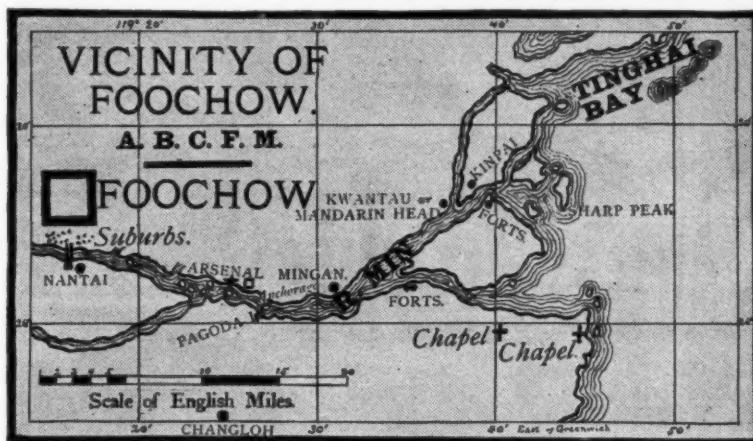
FOOCHOW: ITS SITUATION AND ITS MISSIONS.

RECENT events have brought the name of this Chinese city into prominent notice, and we are glad to be able to present a map showing its situation upon the river Min, with the principal points mentioned in the newspapers in connection with the bombardment by the French fleet. Rev. S. F. Woodin, who is now about to return to the Foochow Mission, has sent us, since the report of the bombardment, the following statements respecting the city and its approaches:—

"Foochow is the official residence of the viceroy of two provinces, of the provincial governor, and of a Tartar general, and has six hundred thousand inhabitants. Williams says that, including the suburbs, the population exceeds one million. It is on the Min River, thirty miles from the sea, in a level plain fifteen miles wide, surrounded by hills, some of which rise to a height of three thousand feet. Steamers of very light draft only can go up to the city, but the tens of millions of pounds of black tea annually shipped from Foochow, coming from the Bohea Hills up the Min, are taken in large, covered sailboats eleven miles down the river, to Pagoda Anchorage, where ocean-steamers of enormous capacity are anchored, waiting their cargo. Near this anchorage, on the north bank of the river, is the arsenal which has just been destroyed by the French. It was built some twenty years ago by French engineers and artisans, in the employ of the Chinese government, at an expense of several millions of dollars.

Here rifles, shot and shell, ships, steamers, and gunboats are made for the government, under the management, until recently, of French overseers and foremen, directing hundreds of Chinese workmen.

"The arsenal, now destroyed, is surrounded by a high wall of brick and earth, and fronts directly on the river. It consists of a long series of low buildings, comprising machine-shops, foundries, a navy-yard, and a dry dock, admitting large vessels for repairs. Barracks for soldiers and residences for officers are on a hill in the rear, in the near vicinity, as also several foreign houses and stores. The residences and offices of the foreign customs officers, who collect the duties for the Chinese government, are on the opposite bank of the river. The Min, from the anchorage to the bar at its mouth, a distance of twenty miles, is very narrow in several places, being compressed between steep, rocky hills, into a

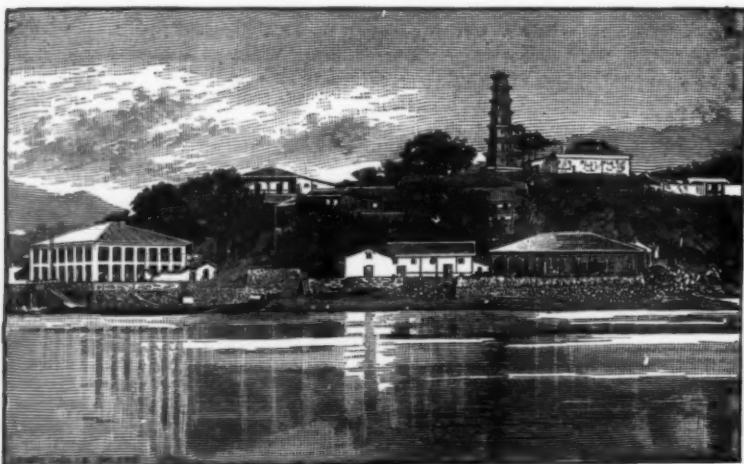


channel less than three hundred yards in width. Along both banks the Chinese have erected strong forts, in some cases mining into the solid rock and using its undisturbed strata for the sides and massive roof of their batteries. The channel of the river can be easily obstructed, and a foreign force could hold the entrance against very great odds. It seems that the larger part of the French fleet, except the ironclads, passed by the forts, and twenty miles up the river to the anchorage, before actual hostilities were expected by the Chinese government, and as soon as the limit of the ultimatum demanded by the French had passed, this portion of the fleet at once attacked the arsenal from their position at the anchorage, and destroyed it, together with nine foreign-built Chinese gunboats. The ironclads, which were at the mouth of the river, then came up and attacked the forts, but met with a determined resistance. The other ships, coming down the river, attacked the forts on their less protected side, and after some four or five days' firing at intervals, silenced them and destroyed their cannon. After this the taking of the city could have been easily effected, but this does not seem to have been in the plans of the French. They did not attack or bombard any portion

of the city or suburbs—only the arsenal at the anchorage and the forts below, with their adjoining camps and villiages. They then left the river with their fleet."

It will be seen from this clear account that our missionaries, who reside in the city and its suburbs, were some ten miles distant from the point attacked by the French.

Dr. H. T. Whitney, who has had charge of the mission hospital at Foochow, now in this country, has kindly sent us a photograph of Pagoda Island and Anchorage, from which the accompanying engraving has been made. He gives the following particulars concerning the place:—



PAGODA ISLAND AND ANCHORAGE.

"Pagoda Anchorage is situated on the north bank of the river Min, sixteen miles from its mouth, and nine miles below Foochow. The lower part of the town is on Mamoi Point, or Pagoda Island, and has a pagoda temple, some foreign buildings, and a considerable native population. The central part has an English vice-consulate, English church, seamen's hospital, some foreign dwellings, godowns, hongs, and native stores and dwellings. The upper part contains the Foochow Arsenal, foreign dwellings, schools, temple, and a large native population. The arsenal is not seen in the picture, being behind the hill."

The Foochow Mission of the American Board was commenced in 1847 by Rev. Stephen Johnson and Rev. Lyman B. Peet, and they were joined the same year by Rev. C. C. Baldwin and wife, who, after a series of thirty-seven years, are still engaged in missionary work in that city. The work of our Board has extended up the river Min as far as, and even beyond, Shau-wu. Mr. Woodin gives the following facts relating to the condition of the several missions in and near Foochow:—

"The American Board has a church, boys' boarding-school, day-school, and two dwelling-houses within the city walls, two miles from the foreign settlement. It also has, in the 'Suburbs' between the city proper and the river, three dwelling-houses, the seminary for girls, three day-schools, a hospital and dispensary, a chapel, and two churches. Of course we rely almost exclusively upon the protection of the Chinese officers in case of tumult. The little chapel rented by us in a small village about half a mile up the river from the arsenal, and occupied by a Chinese preacher and his family, is the only building in missionary use that might possibly have been reached by the bombardment. We had a chapel close by the arsenal until about three years ago, when it was moved to the village above. Near the mouth of the river we have three chapels, but none are near any of the forts.

"The American Methodist and English Church Missions located at Foochow have three churches and one chapel in the city, and two churches and two chapels in the suburbs. Their dwellings, training and boarding schools, college, and female hospital, are all in the foreign settlement, which numbers between two and three hundred persons.

"There are some three thousand Chinese communicants connected with the three missions located at Foochow, of whom about three hundred live in the city and suburbs, the rest being scattered over a wide region of the surrounding country. In the whole Fuhkien Province there are about eight thousand native Christians, of whom more than two thousand are on the Island of Formosa."

It is believed that the Chinese at Foochow, and at most of the open ports, have learned to distinguish between foreigners of different nationalities, so that there is little danger of their confounding American and English missionaries with the French. It is gratifying to read in the London telegrams from Foochow that the city is quiet and the natives are friendly. Still there will doubtless be an increase of the anti-foreign feeling, which has always manifested itself in greater or less degree. Our missionaries in that city, and throughout China, have a strong claim upon our sympathies and prayers.

THE CONFLAGRATION AT MARASH, CENTRAL TURKEY.

BY REV. THOMAS D. CHRISTIE, OF MARASH.

ON Thursday night, July 24, a fire broke out at Marash, which raged seven hours, and consumed the entire business portion of the city. The loss of property is estimated at one and a half million dollars. So far as I can ascertain at this writing, some twelve hundred shops, three hundred houses, three mosques, the soldiers' barracks, the building containing the city offices, a great soap factory, four *khangs* stored with merchandise, thirty-four baker's shops and coffee-houses, four oil manufactories, and very large quantities of rice, wheat, barley, kerosene, and cloth goods have been destroyed. The area burned over is about twenty acres, and that right in the heart of the town. In a word, this fire is to Marash what the Chicago fire was to that city. It will be years before our business men can recover from the blow.

Our Protestant community have suffered severely. We are thankful that none of the churches or schoolhouses were burned, but the loss of shops, houses, grain, and merchandise, on the part of our brethren, has been very great. The men who have heretofore furnished the material support to the churches, the schools, and the benevolent and evangelistic work of the Protestant community, are, almost without exception, either wholly ruined, financially, or very badly crippled by this great calamity. How the salaries of the three pastors and the sixteen teachers, and the expenses of the evangelistic work carried on by our people in Zeitoon and Geben are to be paid the coming year, is a problem no one as yet dares to look full in the face, especially when account is taken of the great prospective increase in the number of families that must be fed for many months by the bounty of the churches. The capital which kept thousands of persons in employment has vanished in smoke and flame.

The spirit shown by our brethren is admirable. It was natural that at first many should be stunned by the suddenness and the dreadful force of the blow. They were exhausted, too, by the efforts they had made to check the fire and save their movable property, so that, in the first few hours after the misfortune, there was not a little of lamentation and weeping. But the Christian spirit in these dear brethren soon rallied, and triumphed gloriously over all their sorrow. Everywhere were heard expressions of thanksgiving that the misfortune was no worse ; that the Lord had suddenly checked the raging wind at just the moment when the fire it was lashing forward at such fearful speed was attacking the houses of the populous region around our First Church ; that, although many of our people had been in great bodily peril, no lives had been lost ; that none of the Protestant community's public buildings had fallen ; and, above all, that the consolations of Him who chasteneth his children only for their good abound, as never before, in these hours of darkness and sorrow. A prominent man of the First Church said to me : "I began life by gleaning heads of wheat behind the reapers to keep me from starvation ; the Lord has taken away much of my property by this fire, but I praise him that he has not yet reduced me to the condition from which he raised . ." Together with this thankful and cheerful spirit, we see a delightful b soming out of kindness and brotherly love. People whose houses have been burned are welcomed into those of their friends ; comforting words and helpful deeds abound in behalf of the most sorely stricken ones ; a softened and affectionate spirit toward their brethren is manifested by men who for years have seemed to be growing harder and more selfish. In short, the Lord is evidently giving this people some great spiritual blessings in exchange for the houses and goods he has taken away from them. Yesterday (the Sabbath) we had a great union meeting in the morning, at which addresses were made by the pastors and others. The many useful lessons to be learned from the recent great event were well presented and thoughtfully received. At noon Miss Shattuck held a meeting for the women. In the afternoon about twelve hundred people came together for a prayer-meeting, in the courtyard of the Second Church. The throng was greater than could conveniently enter any of our churches. This meeting continued for two hours and was full of interest. Together with many expressions of gratitude to God that in judgment he had not

forgotten mercy, there were several very touching and evidently sincere confessions of sin and unworthiness, mostly on the part of those who had for some time past been regarded as spiritually dead or dying. Great feeling was manifested when some of our prominent business men, who have suffered the severest losses, arose, one after another, to say that God had dealt with them far more leniently than they deserved, that they felt this affliction had come to them for their good, and that they desired to renew friendship with all the brethren, asking forgiveness of those they had in any way injured. The meeting was so sweet and tender in its spirit, that we were not surprised when a request came up from the people that daily meetings in the three churches should be appointed for this week, which was accordingly done. We trust that he who has caused the fire and the great and strong wind to pass before this his people, in awful and destructive power, will now speak effectually to their hearts all needed reproof, exhortation, and comfort, by the still small voice of his Holy Spirit. May we not ask our brethren in America to remember Marash especially in their prayers at this time?

MARASH, July 28, 1884.

RECEIPTS OF THE WOMAN'S BOARDS CO-OPERATING WITH THE A. B. C. F. M.

BY REV. H. A. HAZEN.

THE following table indicates the pecuniary extent and importance of the work commenced in 1868 by the women of our churches, and since then prosecuted through their three Woman's Boards with great faith and diligence and increasing success.

The Woman's Board was organized as the New England Woman's Foreign Missionary Society, in the Mount Vernon Church, Boston, January 6, 1868. Its field was enlarged and its present name adopted a few months after.

The Woman's Board of the Interior was organized at a meeting held in the Second Presbyterian Church, Chicago, October 27, 1868. The Woman's Board of the Pacific was organized at a meeting in connection with that of the General Association of California, in Oakland, October 28, 1874.

The table exhibits the receipts of each of these societies for each year and the total amount. The steady growth is shown still more distinctly in the aggregates for each period of five years. How large a proportion of these receipts would have reached the treasury of the American Board if these societies, with their great network of branches and auxiliaries, had not been organized, is of course a matter of conjecture. That these women would have continued, as did their mothers and sisters in earlier years, to bear an honorable part in the great work is certain. But it is not less certain that there is power in organization and such fruitful activities as they have developed. On the most moderate supposition, the women have in these sixteen years added a grand amount to the receipts of the Board, for which praise is due to the Master who has inspired their labors.

A portion of these receipts, it is proper to add, has gone into some permanent investments (of which the Constantinople Home is a conspicuous illustration),

and has not passed through the treasury of the American Board. This amount cannot be exactly stated, but would exceed the sum of one hundred and fifty thousand dollars.

	W. B. M.	W. B. M. I.	W. B. M. P.	TOTAL.
1869	\$5,033.13	\$4,056.77		\$9,129.90
1870	14,001.54	8,410.39		22,411.73
1871	91,106.88	9,551.62		30,458.44
1872	48,340.55	10,628.35		58,968.90
1873	40,691.54	15,000.00		55,691.54
1874	65,683.13	16,048.21	\$1,129.35	82,860.69
1875	67,419.08	19,086.52	1,482.70	87,988.30
1876	74,858.93	21,765.29	3,401.53	99,025.75
1877	81,030.37	20,862.04	3,250.05	105,142.46
1878	84,656.35	18,453.76	3,290.13	106,411.23
1879	77,353.84	19,445.12	3,832.06	100,631.01
1880	78,187.30	94,011.56	3,009.45	101,238.31
1881	127,068.17	26,105.27	2,575.39	136,648.83
1882	119,958.96	29,897.20	1,806.35	131,662.11
1883	123,968.89	45,564.62	2,893.35	172,426.86
1884	108,453.53			
RECEIPTS BY PERIODS OF FIVE YEARS.				
1869-70:	\$139,173.58	\$47,486.93		\$176,660.51
1874-75:	373,047.86	96,815.82	\$11,553.75	481,417.43
1879-80:	523,376.76	145,023.76	11,560.60	682,007.12
Total, 1869-84;	\$1,134,651.73	\$288,786.31	\$23,760.35	\$1,449,138.59

Letters from the Missions.

Micronesian Mission.

THE MARSHALL ISLANDS.

THE mail which was on board the *Morning Star*, when she was wrecked, was brought on by Captain Garland, and letters have been received from all the missionaries. All have enjoyed good health, save that Mrs. Rand was at Kusaie for medical attendance. During the first part of its voyage the *Star* visited the Gilbert Islands, and the report from that section of the mission, prepared by Mr. Walkup, was forwarded by a sailing-vessel, and appeared in the *Herald* of March last. On its return to Kusaie from the Gilbert Islands, in November, the *Star* took on board Dr. Pease and the Marshall Islanders who had been at school on Kusaie, and visited the several mission stations within the Marshall group. The following encouraging report of the work in those islands is sent by Dr. Pease:

" Touching at Namerik, we left the pupils from that island, but I did not go

ashore. On arriving at Ebon we held a regular '*Morning Star* meeting.' The church was crowded with an interested audience, while the several teachers gave an account of their labors during the year, and Andrew was ordained. The work on Ebon, under the care of Hiram, had made most excellent progress. Many had been admitted to the church, among whom was Letokwa, a young man who is at present, perhaps, the most influential chief in the 'Ralik Range,' and two other smaller chiefs. A number of backsliders had been restored, while but few had been excommunicated. Almost all the young people had been in the schools, and inquirers were still numerous. This church is self-supporting, besides contributing liberally for missions to the other islands, and purchasing books quite largely.

" From Ebon we went to Jaluij. Matthew had been here during the year. The meeting-house had been thoroughly rebuilt, and some progress made in other respects. But, from various causes, the

teacher had not done as well as we had hoped, and we therefore concluded not to send him back, and to remove the station to its former location, some ten miles to the north of the trading headquarters, where it has been located for several years. Rev. Laniing was left in charge, with Lolukij for assistant teacher, and we shall expect a good report from them next year, notwithstanding the demoralizing influence of the foreign population.

"From Jaluij we beat up to Malwonlap, part of the way in a severe gale. On this island, during the past year, Raijok had formed a church of twelve members, sold a good many books, collected five dollars for missions, and seemingly laid a foundation for a flourishing station, notwithstanding a civil war that is still going on. Mourjil, the present head-chief, has a rival, who, with a smaller following, is contending vigorously for the supremacy. The latter is now in Aur, which island, with Malwonlap, constitutes Mourjil's kingdom. They are now repairing canoes and watching each other. No one can predict when their feud will be ended. We left Raijok at his station, though the work here will have to be carried on for some time to come in the face of great obstacles."

FROM MILLE TO NAMERIK.

"Leaving Malwonlap, we sailed past Mejuro and Arno to Mille. Deacon Joseph has had charge of the work in this island during the year. He and the whole church have been actively at work, giving a year of lay-preaching on all the islets, and with marked success. Of course none had been received into the church, but there were a goodly number of candidates—fruits for Jeremaiia to gather in during the coming year—and the record will appear in subsequent reports. Their contributions for missions had been liberal and they had bought books freely. This church is self-supporting. We left Tomas to assist Jeremaiia in a work which is too hard for one man. Deacon Joseph had nearly broken down, so we took him along for

a year of rest and study. His wife, who accompanied him, is nearly blind.

"We had a fine run from Mille to Ailinglaplap, where we had decided to locate Andrew. The people here have long desired a teacher, and this man, on account of certain family connections, seemed especially indicated for the place. Kabua, a high chief, who spends his time partly here and partly in Jaluij, promised to build him a house and take good care of him. I hope this will henceforth be one of our permanent stations. From it as a centre several other islands will be quite accessible.

"From Ailinglaplap we returned to Jaluij, thence to Ebon for our scholars, thence to Namerik. Here Nabue had been laboring during the year. We had a very busy day on shore; received into the church by baptism nine, restored six, celebrated the Lord's Supper, baptized some eighteen children, married six couples, dispensed medicines unto the utter impoverishment of my medicine-chest, and at last went on board through a surf that might have frightened some landsmen, where, just at dark, we found time to eat. Joralik, who has been in the school a year, and has considerable ability for a native, was left in charge of the work, Nabue returning with us for another year of study. The church at Namerik is self-supporting, and contributed fifty dollars to help other less-favored islands, besides buying books of the value of nearly five barrels of oil. Almost everybody on the island is eager to learn. We might have filled our schools with promising pupils from Namerik alone."

Dr. Pease reports that there has been a change in the trading-firm at Jaluij, Capelle and Company having gone to Likiof, one of the more northern islands of the Marshall group, while two other German firms have come in, whose influence is far from good.

KUSAIE.—ABOLITION OF "SINAK."

Miss Cathcart on her return to Kusaie was welcomed with great cordiality both by the missionaries and the people, and she writes, February 13:—

"I am progressing quite well with the language. I find real enjoyment in studying it. I enjoy our scholars and never tire of helping them, and they are never tired of gaining knowledge. We have nineteen Marshall Islanders with us this year, fourteen new men and boys, and five women, besides five children. There are also twenty-one Kusaieans attending as day-scholars. I long for the time when I can speak their language."

Dr. Pease reports that the church on Kusaie, under the pastoral care of Likiak Sa, is in good condition, and that discipline is faithfully maintained. Of the recent abolition of an odious custom, heretofore prevalent on the island, Dr. Pease says:—

"From time immemorial every Kusaiean has been compelled to crouch to the ground whenever coming in sight of the king, and to remain in that position until bidden to rise by the king, or until his majesty chose to move on. In like manner all common people had to go down to every chief, lesser chiefs to greater, sisters to brothers, etc. So a sister might not sit on her brother's mat or eat food prepared by him. (The *men* are cooks in Kusaie.) All the above and other equally absurd customs were included under the native term *sinak*. On the eleventh of January last, the king stood up before his assembled subjects and declared the *sinak* forever abolished, and commanded all the people to disregard it from that time forward. It is difficult to say whether the listeners were more astonished or delighted, but as soon as they were able to get fairly hold of the idea, they, chiefs and all, hastened to shake the king by the hand and express their joy and thanks. Since that time there has been a wonderful stiffening of spinal columns all over the island. Doubtless with some the old habits will remain for a time. Ancient customs like this cannot be rooted out in a day, but I am persuaded that *sinak* has received its death-blow.

"The next Sabbath after the event we visited the church at its communion season, and found them all very happy. They

gave us a most cordial welcome, feasted us during the three days of our visit, and on Tuesday, as we were paddled away in the 'royal' canoe, gave us three rousing cheers and, I believe, a 'tiger,' for our send-off.

"The king has also made laws, imposing fines and other penalties for certain offences, and appointed a sort of special constabulary to aid in enforcing them. The public sentiment on the island, I think, fully sustains the king in all these innovations."

PONAPE.

The missionaries on this island have been much tried during the year by wearisome watchings for the coming of the *Star*; first for months, while the vessel was delayed by her trips through the Gilbert and Marshall groups, and afterwards when she was expected to return from Kusaie. It was nearly seven weeks after the wreck before Captain Garland and Mr. Rand arrived at Ponape, bringing tidings of what had happened.

Of affairs on Ponape, Mr. Doane reports that both he and Mr. Sturges have been engaged in the work of translation, and he expresses the hope that by the close of the year the whole New Testament may be finished. The training school has been under the care of Mr. Rand.

Of the Girls' Boarding School, Miss Fletcher writes:—

"The girls' house is almost completed, and we shall move into it in a short time. The mission have thought it best to keep the doors of the school open for day-scholars, and the funds we have will enable us to keep twelve boarders in the building. The school will open regularly as soon as the house is finished. During the past year I have tried to do what I could in the school, though the language has occupied the greater part of my time."

Of his work at Oua, Ponape, Mr. Sturges writes:—

"The church at Oua, though not the oldest or largest in membership, is perhaps entitled to the rank of *mother*, having some of the most mature Christians, and also having expended more in buildings than any others. They have a substantial

meeting-house, with walls of stone; the lower story for schools, and the upper for church uses. They have also a good schoolhouse separate from the church. I am thankful to be able to report, after a year's experiment in the line of preaching, that our efforts are attended with good results. The Sabbath congregations at this place are satisfactory in numbers and in other respects. I could hardly wish a better behaved or more attentive audience. Even the most stolid give a hearing to the statements of divine truths I am able to present as a result of a week's earnest study. The monthly concert, which had been allowed to drift down to the weekly prayer-meeting on Wednesday, for want of attendance, has been brought back to its own day, Monday, and though not as well attended as we could wish, is still improving. Our morning prayer-meeting, which I have always regarded as one of our most important church meetings, is very much more satisfactory than it was; our night meetings, for years held for the *special* benefit of the youth in the study of Bible history and characters, are still continued, though some of the boys have dropped out. On the whole, I feel greatly encouraged in my work, and cannot tell how thankful I am to be here, and to have so much strength given me to preach the gospel to these needy people. Especially on the Sabbath is my heart full of gratitude to the Master and the Board for sending me back to help these infant churches into a better life."

THE MORTLOCKS AND RUK.

The fullest report of the work in these islands comes from Mr. Rand, and it will be found in the Young People's Department for this month (page 415). The account is most interesting and hopeful. A few allusions by Mr. Sturges to what he saw in this portion of Micronesia are here given:—

"I have been to the west, visited all my old teachers, and been greatly helped to take a bright view of our foreign work. The *Star* brought back one couple—teachers—perhaps to stop, possibly to

return. All who remain are doing good work, and will prove themselves master-workmen. All seemed to be hopeful and thankful for the words of comfort and counsel I could give them in the hasty snatches of time I could be with them in their homes. I am more than thankful for this new lease of my life, and the strength given me to visit all the stations and do the much needed work. We ordained Solomon on Losap, which I much regretted not doing when I left him there some years ago. I do so wish you could see some of our noble looking men and women. In presence and behavior they are not to be ashamed of. The Lord has a few noble workers in those dark islands taken from these Ponapeans, and shall we not hope these few are to be followed by many more like them? All we want is the skill and practical wisdom to bring into training the boys and girls now making up our Christian families and Sabbath-school."

European Turkey Mission.

SOPHIA.

MR. SLEEPER writes from Samokov:—

"I had the pleasure of being in Sophia on a Sunday in June, with my family, a of opening the new organ which Dr. Matincheff had just received from the Sunday-school of the Davenport church, New Haven. It is a good instrument, and will be a valuable assistance in the work. The organist will be a Bulgarian, and I am gratified that many of our younger friends are learning to play as well as sing the songs of Zion. I am so impressed by the attractive power of an American organ that I propose to order soon a 'baby organ,' with legs accommodating enough to fold up, so it can accompany me on future tours.

"The little chapel was crowded, as it usually is. Nearly two hundred were present. The friends have ceased to invite people to attend their worship, because there is absolutely no room for more. We are all anxiously awaiting the good news that two hundred liras, Tkish, are placed

to our credit for a new chapel in Sophia. The plan of purchasing an existing building is given up, as the price of the building has risen, and it would not be so desirable a property as a new building on the lot already occupied and owned by the Evangelical Society. By a law of this land permission to build a church edifice cannot be obtained until the commissioners have proof that enough funds are secured for the completion of the building. If Mr. Kimball wants relief, let him come to Bulgaria! So our friends must not only count the cost, but have it in their pockets before the first step can be taken.

"One of the new followers in Sophia is an army officer, who has endured persecution for his convictions, but stands firm, and wants to unite with the church."

BIBLE WORK.

For a year past Miss Stone, under direction of the mission, has had care of the special department of Bible work, and has had under her direction fourteen persons, ten of them being distinctively Bible-women and the other four being also teachers. These helpers are often transferred from one place to another, after some months of labor, so that far more than fourteen towns have been reached. Among the places thus visited are Bansko, Nevrokope, Pazardjik, Kazanlik, Panagurishte, etc.; and excellent results have followed the labors of these faithful women. We can give but a brief extract from Miss Stone's report, sufficient to indicate the nature of the work:—

"The past months have been months of organization and of beginnings; of trying to adapt means to ends; of finding suitable workers for waiting fields; of efforts to awaken among the women in some communities a realization of the blessings which are connected with the ability to read God's Word independently; and an earnest endeavor to induce the people to co-operate in the support of the Bible-women. There are yet a few evangelical communities in which the women cannot be persuaded that it is their privilege to

learn to read. They are alive to the importance of having their children taught, but for themselves think that the reception of God's truth 'by the hearing of the ear' is quite sufficient. These communities are, however, in small and obscure villages on the Razlog Plain, in Macedonia, remote from cities, and which have been enlightened very imperfectly.

"Woman's life, even in this nominally Christian land, without the light of the pure gospel, is bitter and hopeless. Over and over again comes to mind the remark of a dear old grandmother, one day last October, as we were returning from a visit to the vineyards. When we would cross the road she stopped us, as several wagons loaded with luscious grapes were approaching at some distance. When they had passed she explained that the people have a superstition that if a woman cross the path of a loaded wagon it may bring a calamity upon it. No wonder the old woman added: 'Woman is an accursed thing!' Knowing, therefore, the estimation in which women are generally held in villages, and in which they hold themselves, too, is it any wonder that they cannot at once lift their eyes from the filth and the muckrake which have occupied their lives in the past, to see the crown of perfected womanhood which Christ holds over their heads?

"There are but very few places in which the attempt to induce the people to co-operate in the Bible work, to the extent of becoming responsible for the board of their teacher, has not succeeded, and the result has been very happy in promoting mutual helpfulness. We have repeatedly received expressions of thankfulness, not only from the Bible-women, but also from the communities in which they are working. We can but mention Bansko, in Macedonia, where the sisters have been slow to learn the lesson that it is their duty and privilege to co-operate with their teacher. Last year they could have no teacher, because they had not learned the lesson; but this year they have rejoiced in Mrs. Anka Teneva's work among them, and she has

sent glad testimony of the generosity with which they ministered to her necessities.

"The few Christian brethren in the little barren village of Elshnitza, a few hours distant from Bansko, where four or five years since there were no evangelical Christians, last year sent one of the girls of the village to the Girls' School in Samokov, and this year she is giving them good interest for the expense which they then incurred by teaching a school of thirty children, leading the woman's weekly prayer-meeting, and doing whatever else is in her power, to prove to the women in her own village that better things are in store for them than their mothers knew."

HOMES OPENED.

Among other items of interest, Miss Stone mentions the following:—

"Another reason for encouragement is that in many places homes formerly closed have recently opened to the visitor for Christian conversation and prayer. In Pazardjik, which has so often been, and even now is, a source of much discouragement, we can but believe that the Lord *has* a people. If the brethren, in whom confidence has been put, fail and become unfruitful because 'the care of this world and the deceitfulness of riches choke the Word,' God will raise up from among the women those who shall be wise-hearted in his service. But one instance of the manner in which the Master is bringing forward new witnesses to his name in this city must suffice. One afternoon, Miss Elieva went by appointment to the house of a sister, and found that she had called together her friends and neighbors to the number of about a dozen, and there for four hours a young voice was heard explaining truths from God's Word to hearts which were then made willing to hear. One visible result of that afternoon's work was the opening of the homes of some of those women for the weekly meeting for prayer, and because we know that where the Word of God has free course it will be glorified, and where there are Christian wives and mothers there will be Christian homes, we have new hope for Pazardjik."

Western Turkey Mission.

SILK CULTURE AT SOLOZ.

THE last number of the *Herald* gave a brief report from Mr. Baldwin of a spiritual awakening at Soloz, an out-station about thirty miles northeast from Broosa. Mr. Baldwin now sends a fuller account of this place and of the encouraging condition of the church. He writes from Broosa, August 1:—

"Notwithstanding our friends at Soloz were taken by surprise, they welcomed us right heartily, although we had come at just the busiest time of all the year for them, namely, the time of cocoon gathering. The two or three months of attending to the silkworms, dividing the lots as they increased in size, and supplying them constantly with fresh mulberry leaves, had passed. Every available place in the houses had been given up to the worms, leaving the families scarcely room to eat and sleep in, and now they were rejoiced to see the beautiful cocoons, scattered like fruit through the bushes, which they had provided for the purpose. Branches of scrub-oak are usually selected, and set up among the mulberry twigs, and as soon as the worms have finished eating they crawl up to a suitable hiding-place among the leaves and wind themselves up after their most wonderful fashion. There they remain for two or three weeks, when the chrysalis is formed. If this chrysalis is allowed to break through the cocoon, its value is gone. In order to prevent this the cocoons are put into large ovens, and exposed to a high temperature, which kills the worms.

"The government appoints central markets, at which the cocoons may be sold. Trade begins with what may be called the fresh cocoons, and is very brisk for a brief period. Afterwards the dried cocoons are brought in, and the business in them continues through the year. The villagers, as a general thing, are obliged to avail themselves of the early trade, because of their pressing need of money. Hence they must be swift in gathering and marketing their cocoons, for some of the worms wind

themselves up earlier than others, making perhaps a week's difference between the earlier and the later ones, and leaving really very little margin for gathering and transportation.

"It was at this last stage of the work, as I have said, that we arrived at Soloz. Men, women, and children were all busy pulling off the cocoons, and as there had been a somewhat larger yield than usual, we were glad to be able to congratulate them on their success. We could not, of course, ask them to remit their labors, but we sat down among them, stripped a few branches ourselves, and talked to them of the better home, of the robe finer than silk, and of the abundant reward."

THE RELIGIOUS AWAKENING.

"The preacher and his wife had much to tell us of the change which had come over many in the village; how, in place of cold indifference or scorn, a hearty welcome awaited them almost everywhere, the women begging to be read to, and gathering in crowds in some shady place and listening for hours to the words of life.

"As an evidence of this interest I will mention a little incident which occurred as we were calling one morning. We had been sitting for some time in a brother's garden, where the women had gathered several times. A few had come and were sitting with us, and the preacher, seeing a woman at one of the windows overlooking the garden, invited her to come down. She replied: 'I am very busy.' After waiting a little while, as we had several places to call at, we rose to go, and just as we passed into the street this woman came running after us, her hands and face dripping wet, and saying: 'Why! you promised to read to us out of the Testament.' 'Yes,' we said, 'we invited you, but you did not come.' To this she replied: 'I had some dirty work on hand, but I left it and have been to the fountain and washed, and was just coming in.'

"The awakening among the Armenians at Soloz, to which I have referred in previous letters, continues. Meetings are maintained by them with unabated interest,

and we have great hopes that many may be gathered into the fold. It is encouraging to be able to trace this awakening to the influence of our faithful evangelical brethren. The village of Soloz is separated into two parts by a deep valley, and it so happens that most all of our work up to this time has been confined to one part of the village, and it is in this same part that the society of inquiry has been formed. As one walks through the village on Sunday he notices a great contrast: on one side of the bridge the shops are open, the coffee-houses are full, and business is going on almost as on a weekday; on the other side the shops are shut, cafés are deserted, and there is a quiet and decorous respect paid to God's holy day,—not a *Christian* observance of it as yet, but a decided step in that direction.

"A few days, spent as above described, brought us to Sunday. As the preacher had prepared a sermon on 'Redemption,' I insisted that he should preach in the morning and leave the afternoon exercises to me. The new chapel was full to overflowing on both occasions, and the services interesting and, I trust, profitable to all. Seven persons, six men and one woman, heads of families, were received into church fellowship on confession of their faith, and for the first time commemorated with us a Saviour's dying love.

"Arrangements were made for starting a school (the first which the brethren there have ever had), on the principle that half the expense be borne by the people. It was opened the very day we left, and we have since heard that it had fourteen paying pupils."

DEATH OF A NATIVE PASTOR.

Dr. E. E. Bliss writes from Constantinople, August 12:—

"Almost the last thing I did before leaving the Bible House last Friday afternoon was to take from the hands of Pastor Simon Entyjian a quantity of manuscript translations which he had been preparing for a book of Sunday-school lessons. He seemed in quite usual health, and I was impressed with the dispatch he had shown

in the work. Before, however, twenty-four hours had passed news came that he was dead. He died almost immediately. Funeral services were attended on Sunday, both at his residence in Hissar and at the Protestant Armenian cemetery in Feri Keuy. At the cemetery the attendance was large. Appropriate and appreciative addresses were made by Dr. Wood, as representing the missionary body, and by Pastor Avedis Constantian, on the part of the native ministry. The solemn and tearful attention given by those present testified to their great esteem and love for the departed. Pastor Simon, as you know, was our oldest pastor. After passing through a course of study in the Bebek Seminary, then under the care of Doctors Hamlin and Wood, he was ordained in 1867, at the age of twenty-five, over the evangelical Armenian church in Pera. The prominent position he has so long occupied at the capital, his marked ability, his faithful adherence to the evangelical cause at the cost of great sacrifice and much self-denial, the visits he has at different times made to various parts of the interior, have made him well known to the whole body of Protestant Armenians in the country, by whom he was greatly respected and beloved. At times differences of opinion in regard to various questions have arisen between him and the missionaries, but, as you know, whatever unpleasantness of feeling may have been in the past engendered by those differences has now passed, and our recent relations with him have been most cordial; and certainly no one who has had opportunity of late to listen to his prayers and ministrations, in his native tongue, but must have been impressed with the evidence of his ripening Christian character."

Madura Mission.

A CHRISTIAN CARPENTER.

MR. HOWLAND, of Mandapasalai, sends the following account of an interesting character:—

"In the *Missionary Herald* for January, 1871, I find this from Mr. Taylor: 'I wish

to say something more of the heathen part of Mandapasalai. We seem now to have got a real foothold among those who were purely heathen till about the fore part of last year. Then the best carpenter in the village, together with his children, nominally connected himself with us; and, as proof of his sincerity, paid me during the year fifteen rupees, as a tenth of his income. Many meetings have been held at his house, at which more or less of his neighbors have often been present. His two eldest sons seem to have become true Christians, and I expect, next Sabbath, to receive them into the church.'

"They were received on January 1 by Mr. Taylor, and on February 3 Mr. Taylor was called to meet his Saviour. Last week I was on the itinerary. My cooly, coming from home with fresh drinking-water and food, brought a letter from Mrs. Howland with the sad news that this carpenter, Muttasari by name, was dead. This is a personal loss to me. For a long time a heathen, many of his heathen notions and ways clung to him, but, convinced of their sinfulness, he left them. I used to delight to talk with him. He was earnest and faithful and a strict man of his word. He was very liberal and kept up the custom of giving one tenth. The poor women especially will miss his annual present of a cloth and his repeated kindnesses.

"He always celebrated New Year's with a great feast to all his family and relatives, heathen and Christian. A large room was prepared, and in the evening they have always come to our house and drawn us in the carriage to their house, with singing and music and torches and fireworks. The occasion he used as a time for preaching, and almost always he himself made an earnest appeal to the heathen present. The next year he was intending to make it a more joyful occasion than ever, as he expected to finish a new house, and after attending the jubilee at Madura he was very enthusiastic about his plans. I have known him very intimately, as I have had to use him in the repairs of the house and in building our large church. I taught him

many things new in his trade, and he improved greatly in his class of work.

" He will be greatly missed in the station and the church. All respected him. I shall miss his earnest face on the Sabbath. The last Sabbath he was here he had communion, and I baptized a grandson of his, giving it the grandfather's name. He had been the means of leading many to Christ, including his large family, consisting of three married sons, two daughters, also married, their husbands, and a brother and his large family, most of them now married. I think he has been the means of leading in nearly one hundred families of his relatives in this and other stations and districts. One of his sons is a deacon of the church here. The heathen man, a great friend of his, who was with him at the time of sickness and death, was surprised and impressed with his trust in Jesus, and his resting on him."

A NEW CONGREGATION.

" We have had very much to encourage us so far this year. More than one hundred have joined us, and the helpers seem more earnest than ever before. The inspiration of the Jubilee, and I believe the presence of the Holy Spirit, have blessed the helpers in their work. Last week I visited a new congregation which I have not seen before. They joined us just before we went to Kodikanal. We met in the inner court of one of their houses. They seem earnest. They are from a thrifty class of people and have many relatives who are Christians.

" I was quite struck with one incident. As I sat near the door waiting for the people to collect, a few women came and looked in. One woman started to come in. The others whispered to her: ' Your husband will beat you if you go there.' Setting her lips firmly together she came in and sat all through the service, an earnest and devout listener. I found that she was the daughter of a Christian from another village, and that her husband was a heathen, married to her before our people were as strict as now about heathen marriages. The next day I passed the

village and found that the heathen husband had indeed beaten his wife and abused her shamefully for attending the meeting. We hope and pray that he may soon come himself, and be a follower of the One who enables his wife to brave a beating that she may hear of the Jesus she learned to love when a child."

North China Mission.

THE annual reports of the several stations of this mission have been received, referring to matters of much interest, but our space is altogether inadequate to print any one of them in full. We give here such extracts as we have room for, hoping to present other portions in a future number:—

SHANTUNG.—STATION WORK.

This station, it will be remembered, was opened in 1880—four years ago; the region having been visited by our missionaries prior to this, during the time of the famine. The church now has 361 members, thirty-three having been added during the past year. Mr. Smith and Dr. Porter, with their wives and Miss Porter, constitute the missionary force, aided by six native preachers and three other helpers. The work is carried on from the village of Pang-chia-chuang as a centre, and has reached into sixty-six villages, twenty-seven new villages having been visited within the past year. Dr. Porter devotes a large portion of his time to dispensary and medical work, which has proved of the greatest advantage in opening a way for the gospel in new places and in winning the attention of the people. There are twenty stated preaching-places, six of them open each Sunday, the rest for weekly or more infrequent services. Of the general work the report says:—

" Owing to the press of dispensary work Dr. Porter has been able to get away to the villages infrequently, except on Sundays. The pastors have alternated in taking charge of the Sunday service at Pang-chuang, visiting the out-stations in turn

and as often as possible. Mr. Smith has given much of his morning time to preaching in the dispensary chapel and has, when able, attended the market-town chapels. The three helpers at Pang-chuang have done faithful, efficient service. Six regular services have been kept up. The attendance at Pang-chuang has been most regular and steadily increasing. The three small rooms of the chapel are invariably crowded on Sunday morning, sometimes from fifteen to twenty-five villages being represented, and the audience reaching to a hundred or more. The sanctity and value of the Sabbath make but a slight impression on the church when the busy season comes, but we see signs that the real knowledge of the truth is working a change. There are a few who are invariably present, excellent examples to the larger number.

"Our work has extended into five new districts. Five persons baptized during the year live in four *hsien* districts, the result largely of the dispensary and medical work. One is the Ping-Yuan district, about ten miles east of that city and thirty miles from us. A teacher came to us to undergo a surgical operation. He, with his son, spent a month in the hospital and read many little books. Although somewhat interested, the truth did not readily enter their minds. But a neighbor, who heard through them, came to visit us. After repeated visits to us, and many visits in return by our helpers and colporters, the man expressed a very intelligent purpose to unite with the church. He is a reading-man, of quiet disposition, but clear ideas. We have thus a new centre of work in a region where the official has said: 'We allow no Christians in Ping-Yuan.'

"The second case was in the district of Yu-cheng, forty miles southeast. His name is Hsieh. He has been hearing the truth at intervals for two years. He seems a man of strong and earnest convictions, and has showed his zeal by frequently leaving home soon after midnight in order to reach the Sunday morning service. He has recently brought in turn his wife and daughter, both invalids, for medical help,

and with the desire of having them acquainted with us and with the truth.

"In Kao-Tang district, forty miles south of us, the work has opened. Two men, both reading-men, one a well-to-do scholar, came to us to be baptized. Their interest started a year and a half ago, when a man came for medicine for his aged father, since deceased. He seemed to accept the gospel from the first, and brought others with him to be healed bodily and spiritually. Our helpers visiting the place found our books in conspicuous places, and the spirit of the men very excellent. One was a former-leader of a religious sect, and hopes he may induce others to come to us."

INTERESTING INCIDENTS.

"The most peculiar and significant case is that of a young man in the district of Hsia-chin, forty miles southeast, adjoining Kao-Tang. The details are too long to enlarge upon. The interest centres in the fact that an old man of simple and inquisitive mind visited us at times for a year and a half. He came to see these foreign *princes*, as he supposed us to be. He brought a company with him each time for medicine. One old lady and her son came and spent a month in the hospital. After the New Year the young man, now baptized, came with him. He was a well-read man, who had, however, failed at the examinations. He absorbed the truth with great eagerness and on returning home took books and put them to good use. His religious experience seemed to be a sudden and wonderful revelation to himself. Always a lover and seeker after truth, the doctrine of sin and danger and of the infinite pardon came to him with peculiar power. He came again, and a third time, and showed so clear a knowledge of the many little books and the gospel he had read, that we thought it better to baptize him. The helpers visited the place and found that he had taken down his idols and had begun teaching his relatives, and was ready to set up a Sunday service. He was examined for baptism. His answers showed a clear apprehension of the truth. A list of thirty-four persons, interested and

desirous of baptism, was presented to us. We hope to find a little church ready to be organized when we visit them.

"As an opening which gives promise of good results, we may refer to the large numbers who have come to the hospital from the Ching-cho district. An old man from a town in Chihli, came on account of his eyes, and spent ten days in the hospital. Returning, he sowed 'the seed of goodwill and laudation' all along the way. As a result, more than sixty persons have come for medical help, some staying a month or more, listening daily to chapel preaching, reading and talking with the helpers. Of these many have expressed a full belief in the gospel and have cordially invited us to send helpers to them. We have accordingly done so, and we have great hope of permanent enlargement of our work in that direction."

WOMAN'S WORK.

Under this heading the report says:—

"The Shantung church, with its large membership of women, and its unlimited opportunity for work in the homes and villages, has special occasion to make much of woman's work. In some public quarters the Shantung native women have been decried as dull and specially ignorant. Against this our experience assures us that the women of Shantung in their native homes live a larger, freer life than is seen in many parts of the empire. In their home life they have a responsibility of labor and mutual effort with their husbands which is very noticeable. The constant industry, the general cleanliness and thrift, and the freedom from cramping restraints, are the natural result of such responsibility. It is upon such strong, thrifty, industrious, and competent characters, that the ladies of our station have to exert an influence, and the work finds a response from the native women.

"The work of the ladies at Pang-Chuang during the past year has been without interruption. It has grown in importance and in results from week to week and may well be placed at the head of the work done at the station. Mrs. Smith and Miss

Porter have wrought uninterruptedly and with real power. During the year thirty-four villages have been visited. Ten regular weekly, two semi-monthly, and two monthly meetings have been held. These visits have involved the travel of nearly twenty-three hundred miles. In pursuing this service Miss Porter has devoted every afternoon in the week but one to some meeting, and Mrs. Smith has left but two afternoons to her family cares. Mrs. Smith has held one hundred and eight meetings in outside villages. Special attention has been given at all these meetings to careful and systematic instruction of the Christian women. It was estimated last year that fifty women and girls were under instruction in Pang-Chuang alone. This number has been considerably increased, and there are now about ninety regular attendants at the meetings in outside villages. Not far from one hundred and fifty women and about sixty young girls are learning to read and repeat scripture and hymns."

Japan Mission.

GRADUATES AT KIOTO.

MR. LEARNED writes:—

"Friday, the twenty-seventh of June, was a great day in the history of this school, being the day of the graduation of the first class which has taken the full eight years' course in English, science, and theology. It is a fine class of thirteen, and the most of them go at once into the active work of the ministry. One is already an ordained pastor, and most of the others have churches eagerly waiting for them. They are needed in so many places that some of them have had hard work to decide where they were most needed. They are young men in whose intellectual and spiritual progress we have taken much satisfaction, and we hope the Lord will do great things through them. The day of graduation was a very wet one, but the exercises passed off very pleasantly. Besides the addresses of the young men, Mr. Davis made an address, and friends from Osaka assisted in the music.

"On the preceding day a fine class of ten graduated from the English and scientific department, and were addressed by Professor Shimomura. Three of them hope to study abroad; the rest will probably enter the theological department. The day previous to that a class of three graduated from the Girls' School, with addresses by Dr. Gordon and Pastor Matsuyama."

ADDITIONS AT KOBE.

Mr. Atkinson writes:—

"Yesterday, July 6, twenty-six were baptized and received into the Kobe church. Six were received into the Tamon church and three young men into the Hiogo church. The Tamon church is out of its home at present and, while their building is being erected, have both Sabbath-school and preaching-service in the Kobe church,—at different hours, of course.

"The Kobe Sabbath-school is running close up to three hundred now, but the time for the ingathering of the children has not yet come. Still more preparatory work among the adults is necessary before the children in large numbers will be allowed to come. The men and women in their prime compose the bulk of our churches and Sunday-schools.

"At the Kobe Girls' School eight young women completed their five years' course, and received diplomas which were printed in English and in Japanese. The class chose as its motto the words: 'Stand up for Jesus.' Each graduate had a tortoise-shell headcomb made, the motto being printed on it in English, in gold lacquer letters. English is to these students what Latin was to American and English students a hundred years ago; namely, the language of the learned."

NEW CHURCH AT FUNAIDA.

Dr. Gordon, of Kioto, sends the following:—

"I have already written you several times of the work in Tamba. (See *Missionary Herald* for April, page 143.) The interest there culminated in the organization of a church of thirty-one members,

on the twenty-ninth of June. As there is no good man to become their pastor, we were somewhat at a loss whether to recommend that they be baptized independently of any church organization, and received temporarily into one of our Kioto churches (they are from fifteen to thirty miles away), or that a church be formed, even though there is at present no one to be its pastor. The latter course was adopted. The church is located in the village of Funaida, but it includes Christians from Kameoka, eight miles to the south, and Goma, the same distance to the north, as well as from some intervening villages. There are already rude church buildings in the two villages just named, and a third in Funaida is provided for.

"The sake-brewer, referred to in a former letter, has given up his business, but as the connection cannot be entirely severed for several months yet, he decided to wait, though no one was more interested in the proceedings and in the plans for the future of the church than he. The gambler, to whom I have also referred, was baptized along with his wife and their son, a boy of eleven years. When it came out that the mother's wish for the latter is that he may be a Christian Evangelist, I could not but think of that Israelite mother of long ago, who devoted her son to the Lord's service. May he prove, indeed, another Samuel!

"Two of our students spend the summer vacation there, one working at Funaida and Kameoka, and the other at Goma. After the organization of the church a *sekiyokuwasi* (a meeting where sermons are preached) was held in Sonobe, a considerable town three miles from Funaida, with an attendance of 150, and another in Kameoka, with an attendance of more than three hundred.

"One of the richest experiences of the trip was the association into which I was brought with the three pastors who accompanied me. Their devotion, their carefulness in the work of the church, their tact and tenderness in the examinations, their good fellowship by the way, were a joy to see and know."

OPEN OPPOSITION.

Mr. Cary, of Okayama, sends a brief account of several cases of forcible opposition to the preaching of the gospel:—

"I spent Sunday, July 13, in Kasaoka. Four persons united by profession with the church there. On the same day Mr. Pettee baptized, at Amaki, five persons, who became members of the Okayama church. The Sunday before seven persons united by profession and one by letter with the Okayama church.

"A fortnight before my visit Kasaoka had been the scene of a lively disturbance. Three or four priests went to the preaching-place, and in some way a rumor spread that there was to be a public discussion between them and Mr. Manabe, the evangelist. A crowd quickly filled not only the house, but the street before it. Soon the people became noisy, commenced shouting and pushing, and then tried to extinguish the lamps. They were prevented from doing this by two or three of the Christians standing guard at each lamp. The police soon came and dispersed the crowd, but they again collected, noisier than before, until the police again inter-

fered. Except the tearing up of one or two books, a few broken windows, and some damage to clothing, no special harm was done. The Sunday evening that I preached there the priests were again in the audience, and a large crowd gathered. There was, however, no disturbance; partly, perhaps, because of the presence of a police-officer.

"At Takahashi there has been a similar disturbance. Over a thousand persons gathered before the church, and two bass-drums added their clatter to the shouts of the crowd. Stones and sticks were thrown, breaking lamps and window-frames. The police did not interfere, and threats were made that on the next Sunday the building would be torn down and the pastor killed. The matter being reported to the Okayama governor, he promised that a police force should be on hand, and also requested that in case of like disturbances elsewhere that he be immediately informed. Such methods of opposition cannot be continued very long, for the Japanese government is evidently ready to do all that could be asked of it for the securing of freedom in the preaching of Christianity."

Notes from the Wide Field.

AFRICA.

UGANDA.—Recent letters from this field of the English Church Missionary Society are most encouraging. Several persons have been baptized since the report recently sent of the fifty-six baptized within the past six months. Of Mtesa's fickleness the following is a good illustration. Mr. O'Flaherty writes:—

"We had not got our usual camp-stools to sit on. I therefore asked the king that they might be brought. The *katikiro* replied that he sat on the ground, and so might we. I answered that when I came here first I got a stool in front of the chiefs; next time I came to the country they put my stool behind; now, to-day, on my third arrival, we got only a mat behind every one; that we were Englishmen, and would not sit on the ground, still less in the background. At once stools were brought in, and Ashe and myself sat on them close to the king, and in front of every one."

The most important case of winning to the gospel is thus described: "Since I last wrote, the king's favorite daughter, and my friend, fell desperately ill. A troop of Lubari priests and doctors attended her. In her last extremity the *katikiro* sent for me. I went to see her; she was apparently dying; her burning pains found expression in piercing cries. I banished out the crowd of Lubari—an Augean task. God has made:

use of my medical knowledge to raise up the dying woman. The fame of this 'wonderful cure' has fled far, and one result is that I find myself flooded with cases. Even the king himself has sent for me to prescribe for him! But this is not the only result. There is another far more important one. A few days ago there came a princess, one of the king's daughters, with a train of maids. I was sitting in my *baraza*, talking seriously to three chiefs—one a mighty one—who had visited me in the early morning. The large *baraza* was crowded with their united retinues. Immediately at the sound of the words 'Princess! Princess!' the crowds divided, and the princess and her maids walked up to the chair on which I was seated. She said: 'Philipo, I know you have much to do and little time, so I hope you will not refuse me my request, which is that you will teach me and my maids to read the Word of God, and to know the religion of Jesus Christ.' Having dismissed our guests, I invited the princess into our house, with her train. I taught her the whole day. She astonished me that she showed no sign of fatigue. She breakfasted and dined with us. Next morning early she brought a present of plantains, and remained the whole day; the third and fourth days likewise. Her seriousness of manner, the extent, variety, and range of her questions, made me feel not only that she fully understood my teaching, but that the Spirit of life had touched her heart. Like a thirsty African soil, her soul drank in the lessons of grace."

LAKE NYASSA AND SHIRE.—The great peril in which missionary efforts in this region were placed, to which reference was made in our August number, has, by God's mercy, been averted. After the shooting of their disreputable chief by a disreputable European, who was also killed, the Makololo demanded \$750 of blood money from the African Lakes Company. But the Christian missionary has succeeded in pacifying the tribe, and the Shiré is now open, and the steamer *Lady Nyassa*, which was reported to have been sunk, is now running. Dr. Scott reports from Bandawe: "The health of the station is good; peace prevails around us, thanks be to God, the giver of every good and perfect gift!"

JAPAN.

POLITICAL CHRISTIANITY.—A prominent Japanese newspaper, the *Jiji Shimpō*, has published a series of remarkable articles upon the adoption of Christianity by the Japanese. This essay, according to the *Japan Mail*, has roused a new and vehement discussion in the native press on social and religious problems. The author of this article is Mr. Fukuzawa, who, only three years ago, published a book in which he took strongest ground against the toleration of Christianity within the empire. He affirmed that the religion of Western nations would undermine all patriotic feeling among the Japanese, and that the first duty was to prevent the spreading of these foreign religions. But Mr. Fukuzawa has now changed his mind, not from any religious convictions, but from a new conception of what Japan needs. While denying any supernatural element in Christianity, he likes its excellent ethical and social teachings, and is persuaded that its adoption is the surest way to secure for Japan regard among the Western nations. The following extract indicates the tone of the article, which is undoubtedly causing great commotion throughout Japan:—

"From the cold standpoint of logic, there may be little or no difference between the claims of Christianity, Buddhism, or Confucianism, and it is hardly worth while here to institute a comparison to investigate their truth or falsity, or to attempt to decide as to their inferiority or superiority. But the fact remains that we are attempting to carry on intercourse with other nations in the midst of an international ocean covered with waves of fanatics; and the people of the West do not appreciate our laws and customs, which spring from a religion and philosophy which they condemn, regardless of its truth or falsity, nor inquiring whether it is pure or vile. Hence it may become a necessity for us, in mere self-defence and for our national welfare, to adopt Western customs and

laws. There cannot now be a return to seclusion on our part, and while we continue our intercourse with foreigners imbued with the influence of Christian doctrines and customs, we cannot hinder the rapid diffusion of the Christian creed among our people, even though this religion be denied the recognition of open toleration. If it is impossible to impede the rapid diffusion of Christianity in Japan, it would be far better for us resolutely to grant it full toleration for its legitimate propagation, rather than follow the hesitating indecision of leaving it unrecognized either by prohibition or toleration.

"The result of more perfect diplomatic intercourse must necessarily lead to an assimilation in religion and customs, and this can be achieved only by our adopting those of Western peoples. Thus, and thus only, can we expect to enjoy their sympathy in our sorrows and joys, and thus alone can the spirit of hostility against the foreigners be entirely removed from the heart of Japan. Notwithstanding our essential indifference to religion itself, our statesmen may yet find it necessary to adopt the most influential creed of the West as a means of protection, thus gaining a title to the amenities of international law by displaying the distinguishing characteristics of civilized nations."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the Board, that He who came at Pentecost to qualify his servants to go forth and preach the gospel, may rest in his power upon this assembly.

For the nations of the earth, that the strong may not oppress the weak, and that those who are wronged may not in repelling their enemies repel also the gospel of Christ.

ARRIVALS AT STATIONS.

July 16. At Madura, Rev. H. C. Hazen and wife, and Miss Eva Swift.

July 25. At Samokov, Bulgaria, Rev. James F. Clarke and wife.

DEPARTURES.

September —. From San Francisco, Miss Jane G. Evans, of the North China Mission; Rev. D. H. Clapp and wife, and Dr. D. E. Osborne and wife, to join the Shanse Mission.

ARRIVALS IN THE UNITED STATES.

August —. At New York, Miss Sophia Crawford, of the European Turkey Mission.

August 12. At New York, Miss Charlotte D. Spencer, of Hadjin, Central Turkey.

August 30. Rev. Marcellus Bowen and wife, of the Western Turkey Mission.

MARRIAGE.

August 14. At Knoxville, Illinois, Rev. Benjamin F. Ousley to Miss Henrietta Bailey, under appointment to the East Central Africa Mission.

DEATHS.

May 29. At Tai-ku, Shanse, China, Frances, daughter of Rev. F. M. and Mrs. Jennie Price.

August 5. At Smyrna, Turkey, Mrs. Salome Danforth Stevens, for many years engaged as a teacher and in evangelical work in Smyrna, supported by the "Ladies' Society," of Pittsfield, Mass.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Station work in Shantung. (Page 400.)
2. A Christian carpenter in India. (Page 399.)
3. A new church in Japan. (Page 403.)
4. Other items from Japan. (Pages 402 and 404.)
5. Religious awakening at Soloz, Turkey. (Page 398.)
6. Bible work in European Turkey. (Pages 396-397.)
7. The English Mission at Uganda. (Page 404.)
8. Foochow and the missions therat. (Pages 335-338.)
9. The Marshall Islands. Micronesia. (Pages 392 and 393.)
10. The Mortlocks and Ruk. (Pages 415-418.)

Donations Received in August.

MAINE.

Cumberland county.

Falmouth, 2d Cong. ch.	7 20
Freeport, A friend of the cause,	2 00
Minot Centre, Cong. ch. and so.	40 00
North Yarmouth, Cong. ch. and so.	12 00
Portland, 2d Cong. ch. (of wh. from Wm. W. Thomas, to const. Mrs. MARY L. DANIELS, H. M., 100),	
to const. WILLIAM D. LITTLE, H. M., 332 65; State-st. ch., 200;	
do., Rev. F. T. Bayley, 50; St. Lawrence-st. ch., 12 40; Collection at the Preble House, by Rev. J. F. Stevenson, 10; Daniel Choate, 5.	
South Freeport, Cong. ch. and so., 28 75; Rev. Horatio Ilsley, 5.	33 75
Standish, Cong. ch. and so.	14 00
Woodford's, Cong. ch. and so.	36 00—757 09

Hancock county.

Bar Harbor, Rev. A. J. McGowen,	5 00
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Kennebec county.

Augusta, James W. Bradbury,	100 00
Winthrop, Rev. H. S. Loring,	5 00—105 00

Lincoln and Sagadahoc counties.

Bath, A friend,	50 00
Edgecomb, Cong. ch. and so.	15 30—65 30

Oxford County.

Bethel, ad Cong. ch.	12 00
South Paris, Cong. ch. and so.	6 00—18 00

Penobscot county.

Bangor, 1st Cong. ch., 11.97; J. H. Foster, 25; Rev. Joseph Smith, 5.	41 97
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Piscataqua county.

Brownville, Cong. ch. and so.	20 00
Garland, Cong. ch. and so.	7 00—27 00

Union Conf. of Churches.

Fryeburg, Cong. ch. and so.	*
	13 40

Waldo county.

Belfast, Mrs. E. F. Cutter,	5 00
Rockport, S. H. Wasgatt,	1 00—6 00

Washington county.

Calais, Cong. ch. and so.	25 00
Cherryfield, John W. Coffin,	40 00
Dennysville, Cong. ch. and so.,	15 95
Milltown, "Mission Band,"	110 05
Pembroke, Cong. ch. and so.	1 50—193 10

York county.

York, 1st Cong. ch.	85 50
Danville, Friends, for running ex- penses of <i>Morning Star</i> ,	1 20

Legacies.—Portland, Mrs. Caroline W. Brooks, by Lewis Pierce, Ex't, in part, 3,000; J. C. Brooks, from real estate, in part, 1,593 92;	1,318 56
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	4,593 92
	5,912 48

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George

Kingsbury, Tr.	
Alstead, 2d Cong. ch.	5 48
East Alstead, Cong. ch. and so.	16 31
East Jaffrey, Cong. ch. and so.	7 47
Fitzwilliam, Cong. ch. and so.	22 00
Gilsum, Cong. ch. and so.	20 85
Hinsdale, Cong. ch. and so., 13.20;	
Henry Hooker, 10.	23 20
Jaffrey, Cong. ch. and so.	34 00
Rindge, Cong. ch. and so.	3 93
Roxbury, Cong. ch. and so.	2 24
Sullivan, Jewett Morse,	1 00
Sullivan East, A. C. Ellis, with other dona., to const. Mrs. NANCY N. ELLIS, H. M.	25 00
Walpole, 1st Cong. ch.	25 54—189 30

Donations.

40"

Coös county.

Colebrook, Cong. ch. and so.	5 42
Dalton, Cong. ch. and so., 7.75; Mrs. Nancy K. Stone, for Cent. Africa, 5; Rev. James P. Stone, for Shanse, 5.	
Lancaster, Cong. ch. and so.	17 75
	35 10—58 27

Grafton county.

Campton Village, Collection at Mad River Schoolhouse,	4 11
Hanover, Susie A. Brown,	5 00
Hebron, Rev. J. B. Cook and wife,	6 00
Littleton, Cong. ch. and so.	15 78
Piermont, Cong. ch. and so.	4 00
Plymouth, Cong. ch. and so.	4 67—39 56

Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	23 70
Greenfield, Cong. ch. and so.	34 00
Hancock, Cong. ch. and so.	25 00
Mount Vernon, Cong. ch. and so.	25 00
Wilton, Cong. ch. and so.	30 00—137 70

Merriman county Aux. Society.	
Boscawen, Cong. ch. and so.	40 00
Concord, 1st Cong. ch., to const.	
Mrs. JOHN H. STEWART, H. M.	100 00
Pittsfield, Cong. ch. and so.	50 58—190 58

Rockingham county.	
Epping, Cong. ch. and so.	39 55
Exeter, ad Cong. ch.	25 00
Hampstead, Cong. ch. and so.	33 00
Hampton, Cong. ch. and so.	13 04

Plaistow and North Haverhill, Mass., Cong. ch. and so.	178 11
Seabrook and Hampton Falls, Cong. ch. and so.	9 00

Stratham, Cong. ch. and so.	21 20—318 90
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Strafford county.	
Centre Ossipee, Cong. ch. and so., add'l, 1; Joseph Fawcett, 9.21,	10 21

Sullivan county Aux. Society.	
Croydon, An Honorary Member,	5 00

	949 52
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VERMONT.

Addison county.	
Ripton, Cong. ch. and so.	30 00
Vergennes, Cong. ch. and so.	12 00—43 00

Bennington, 1st Cong. ch., 195; In- come of Norton Hubbard scholar- ship, for the Ahmednagar Theo. Sem'y, by Mrs. C. H. Hubbard, 40; Albert Walker, 10,	245 00
Bennington Centre, 1st Cong. ch.	8 50
East Arlington, Cong. ch. and so.	10 00
Manchester, Cong. ch. and so. (of wh., m. c., 29.51),	187 51—451 02

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndon, 1st Cong. ch.	35 00

St. Johnsbury, North ch., "H. F."	
500; Franklin Fairbanks, to const.	

A. Q. BAKER, CHAS. M. CAR- PENTER, JOHN T. BORLAND, HENRY W. PRESTON, AND S. F. BROOKS, H. M., 500,	1,000 00—1,035 00
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Chittenden county.	
Burlington, 1st Cong. ch.	193 31
Essex, In memory of —,	25 00
Essex Junction, Cong. ch. and so.	11 25—239 56

Essex county.	
Guilford, Cong. ch. and so.	12 00

Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Fletcher, Thomas Morse,	5 00

Enosburgh, Cong. ch. and so.	
Sheldon, S. M. Hulbert, 10; Rev. Wm. Carr, 5; Friends, 2.50; A. E. McLane, 2,	6 50

	19 50—31 00
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Grand Isle county.

Grand Isle, Cong. ch. and so.
South Hero, Cong. ch. and so.

5 00
12 00—17 00

Lamoille county.

Cambridge, Cong. ch. and so.
Johnson, Cong. ch. and so.

32 00
13 00—45 00

Orange county.

Newbury, 1st Cong. ch.
Stratford, Cong. ch. and so.
West Randolph, Cong. ch. and so.

80 00
57 00
35 54—172 54

Orleans county.

Greensboro, Cong. ch. and so.

55 00

Rutland county.

Benson, "J. K."
Middletown Springs, Cong. ch. and so.

1 90
16 00

Sandgate, Cong. ch., m. c.

1 76—19 66

Washington county Aux. Soc. G. W. Scott, Tr.

Northfield, Cong. ch. and so.
Waterbury, Rev. L. H. Elliot and wife,25 20
15 00—40 20

Windham county Aux. Soc. H. H. Thompson, Tr.

Brattleboro, Cen. Cong. ch., m. c.
Dummerston, Cong. ch. and so.37 34
22 63Saxtons River, Cong. ch. and so.
Windham, Cong. ch. and so.14 00
2 00—70 03

Windham county.

Hartford, ad Cong. ch.
Norwich, Cong. ch. and so.
Rochester, Cong. ch. and so.
West Hartford, Cong. ch. and so.

27 50
29 00
21 10
30 00

Woodstock, Cong. ch. and so.

122 07—300 67

2,420 67

Legacies. — Essex, N. Lathrop, by S. G. Butler, Esq.

35 00

St. Johnsbury, Erastus Fairbanks, by Horace and Franklin Fairbanks, Esq's,

500 00—535 00

2,955 67

MASSACHUSETTS.

Barnstable county.

Falmouth, 1st ch., m. c.,
Provincetown, Cong. ch. and so.

13 61
13 00—26 61

Berkshire county.

Dalton, Cong. ch. and so.
Housatonic, Mrs. Wm. R. Fuller,

58 73
5 00

Lee, Cong. ch. and so., m. c.,
100 89; Gent's Asso'n, 700, 11,

000 00
15 00

Lenox Furnace, Mrs. E. Washburn,
Mill River, Miss M. R. Wilcox,

15 00
15 00

North Adams, Cong. ch. and so.
Sheffield, Cong. ch. and so.

43 79
9 00

South Egremont, Cong. ch. and so.
West Stockbridge, Village Cong. ch.

30 00
29 93

Williamstown, 1st Cong. ch., 39, 03;
White Oaks ch., m. c., 3, 73; Williams College, 48c.

43 83—1,149 68

Brockfield Ass'n, William Hyde, Tr.
Brimfield, 1st Cong. ch., Benev. Soc.

36 67
10 00

Dudley, Mrs. A. W. Williams,
Gilbertville, Cong. ch. and so., in const. T. HENRY GREENWOOD and

246 00
100 00

ATSFELL BARLOW, H. M.,
North Brookfield, 1st Cong. ch.

74 37
1,000 00

Oakham, Evang. ch.
Ware, Wm. Hyde,

5 00
45 00—289 68

North Andover, Cong. ch. and so.
Salem, A deceased friend,

63 13
45 00—289 68

Essex county, North.

Amesbury, Mrs. Jonathan Allen,
Bradford, 1st Cong. ch.

5 00
14 00

Groveland, Cong. ch. and so.

16 00

Ipswich, Linebrook ch.

Newburyport, Whitefield Cong. ch.,

144, 80; Prospect-st. Cong. ch.,
68, 83; North Cong. ch., 23, 55,

242 18
North Haverhill, Mrs. Gyles Merrill,

100 00—440 31

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.

Boxford, "A"

Ipswich, South Cong. ch.

30 00

West Bradford, Cong. ch. and so.

17 10

West Gloucester, Cong. ch. and so.

10 42—62 52

Franklin co. Aux. Society. Alber M.

Gleason, Tr.

Richardson, Tr.

Bernardston, Ortho. Cong. ch.

21 70

Coleraine, Rev. D. A. Strong,

5 00

Conway, Cong. ch. and so.

57 40

Deerfield, Ortho. Cong. ch.

39 30

East Hawley, Cong. ch. and so.

8 00

Greenfield, ad Cong. ch.

200 00

Miller's Falls, 1st Cong. ch.

10 00

South Deerfield, Cong. ch. and Sab. sch.

30 66

Turner's Falls, Cong. ch. and so.

19 60

Wendell, Cong. ch. and so.

9 00—400 66

Hampshire co. Aux. Society. Charles

Marsh, Tr.

Chester, ad Cong. ch.

9 98

Chester Centre, Cong. ch. and so.

3 61

Chicopee, ad Cong. ch.

34 31

East Longmeadow, Thos. P. Carleton,

1 50

Longmeadow, Gen'ts Benev. Soc.,

10 60

Ladies' Benev. Soc., 17, 75,

88 35

Palmer, ad Cong. ch.

50 00

Southwick, Cong. ch. and so.

10 00

Springfield, "H. M." 1,000; "C. M.", 100; Rev. T. H. Hawkes,

1,110 00

Westfield, 1st Cong. ch., 15, 45;

Mary A. Dickinson, 100; H. Holland, 6; Income of N. T. Leonard scholarship, for student in Eastern

Turkey mission, 5.

West Springfield, Middineague ch.

126 45

23 70—1,457 90

Hampshire co. Aux. Society.

Amherst, "C.", 30; Marshall Hen-

shaw, 10.

Belchertown, Cong. ch. and so.

40 00

Easthampton, Rev. A. M. Colton,

85 00

Greenwich, Cong. ch. and so.

5 00

Northampton, Edwards ch., Benev.

35 30

Soc., 144, 13; A friend, 100,

244 13

Plainfield, Cong. ch. and so.

20 00

Southampton, Cong. ch. and so.

71 26

Westhampton, Cong. ch. and so.

28 41

Willsborough, Cong. ch. and so.

70 00—599 10

Middlenee county.

Ashland, G. M. Perry,

5 00

Auburndale, Cong. ch. and so.,

130, 79; "H." with other dona-

to const. CHARLOTTE HAZEN, H.

M., 25.

Bedford, Trin. Cong. ch.

45 97

Billerica, Cong. ch. and so.

15 00

Cambridgeport, Prospect-st. ch.

100 00

Concord, Trin. Cong. ch. and so.

33 13

Framingham, Plymouth ch., to const.

JEREMIAH MAINS and FRANCIS S.

MASON, H. M., 250; do., m. c.,

240 00

"special thank-offering," 40,

116 00

Lincoln, 1st Cong. ch.

81 88

Newton, ad Cong. ch.

10 00

Newtonville, Mrs. S. H. Phillips,

5 00

Reading, J. M. Carleton,

50 00

South Natick, John Eliot ch.

46 91

Tewksbury, Cong. ch. and so.

67 23

Waltham, Cong. ch. and so.

49 49

Winchester, 1st Cong. ch., to const.

HENRY W. HERRICK, H. M.,

167, 24; do., int. on legacy of

D. N. Skillings, 200,

Middlesex Union.

Ashby, Cong. ch. and so.

14 25

Dunstable, Cong. ch. and so.

29 00

Lancaster, Edward Phelps,

53 72

Littleton, Ortho. Cong. ch. and so.

13 00

Townsend, Cong. ch. and so.

81 10—130 07

Norfolk county.

Braintree, 1st Parish, Ladies' Palestine Miss. Soc'y,	50 00
Brookline, "E. P.",	1 00
Dedham, 1st Cong. ch.	250 00
Foxboro', Ortho. Cong. ch.	31 18
Hyde Park, 1st Cong. ch.	51 47
Milton, Cyrus Brewer,	100 00
Norfolk, Cong. ch. and so.	4 18
Quincy, Cong. ch., m. c.	13 00
Randolph, 1st Cong. ch., 132.61; do., m. c., 106.44;	239 05
Sharon, 1st Cong. ch. and Christian Soc'y,	39 07
West Medway, Cong. ch. and so.	14 00
Old Colony Auxiliary.	791 95
Wareham, Cong. ch. and so.	52 06
Plymouth county.	
Abington, 1st Cong. ch.	30 11
Bridgewater, A friend,	50 00
Brockton, Porter Evan. ch., with other dona., to const. GEO. W. ALDEN, GEO. A. PERKINS, and FRANC E. RAMSDELL, H. M.	118 33
Middleboro', Central Cong. ch.	204 14
North Carver, Cong. ch. and so.	5 30
Plympton, Cong. ch. and so.	5 01
South Abington, Caroline H. Whitman, 100; C. H. Whitman, 22, 132 00—504 85	

Suffolk county.

Boston, Old South ch., 1,800; Mt. Vernon ch., 1,000; do., A friend, 100; do., William Norton, 10; da., a widow's mite for Prague, 2; ad ch. (Dorchester), 550.68; Winthrop ch., 223.46; Boylston ch., 10.10; Walnut-ave. ch., 5; "W. H. B." 50; "A." 50; Rev. Dr. and Mrs. E. Strong, 30; James B. Bell, 20; A. W. and L. C. Clapp, 5; Friends (Jain. Plain), 6; A friend (Dorchester), 3; Box in Cabinet, 2.38,	3,876 63
Revere, Cong. ch. and so.	15 00—3,891 62
Worcester county, North.	
Petersham, Cong. ch. and so.	9 00
Worcester co., Central Asso'n. E. H. Sanford, Tr.	
Webster, Cong. ch. and so.	50 00
Worcester, Plymouth Cong. ch., with other dona., to const. LUTHER PHILLIPS and CHAS. H. MORGAN, H. M., 100; do., David Whitcomb, 1,500; Philip L. Moen, 1,500, 3,100 00—3,150 00	
Worcester co., South Conf. of Ch's. William R. Hill, Tr.	
Grafton, Evan. Cong. ch.	137 38
Westboro', "H. and L."	50 00
Whitinsville, Cong. ch. and so.	2,095 68—2,253 06
	18,164 78

LEGACIES.—Boston, Samuel W. Swett,

by F. V. Balch, Ex'r, in part, 10,000; David H. Williams, by Edw. I. Thomas and D. H. Brewer, Ex'r, 1,000	11,000 00
Peabody, Mrs. Lydia P. Proctor, by Thomas E. Proctor, Agr'mt,	1,000 00
Springfield, Miss Eunice C. Storrs, by Charles Marsh,	100 00
	12,100 00
	30,264 78

RHODE ISLAND.

Barrington, Cong. ch. and so. (of wh. m. c., 24.57),	224 97
Central Falls, Cong. ch. and so.,	73 00
East Providence, Samuel Belden, to const. EVA BELDEN CHURCHILL and SARAH ABBY BARCOCK, H. M.,	300 00
Newport, United Cong. ch., m. c., 70.50; do., "T. T." to const. CHARLES E. HAMMETT, JR., H. M., 100,	170 50
Pawtucket, Park-place Cong. ch.	15 00
Providence, Union Cong. ch., 1,370.92; Beneficent Cong. ch., 300; Pilgrim Cong. ch. (of wh. a special offering, for Madura, 45), 125.48; A member	

Donations.

of Central Cong. ch., 10; Geo. H. Corliss, 500; Mrs. Sarah F. Lockwood, 100,

2,406 40—3,089 87

CONNECTICUT.

Fairfield county.	
Bridgeport, Black Rock Cong. ch., 77.50; Park-st. Cong. ch., 82.07,	99 57
Brookfield, Cong. ch. and so.	90 00
Darien, Cong. ch. and so.	71 17
Norwalk, 1st Cong. ch.	100 00
Sherman, Cong. ch. and so.	17 00
Southport, Cong. ch., m. c., for for Japan,	10 58
Stamford, 1st Pres. ch.	600 00
Stratford, Cong. ch. and so., 43; do., m. c., 19; Oronoque, m. c., 3; the above with other dona. to const. Mrs. ASENAH A. SMITH, H. M.	63 00—983 32
Hartford county. E. W. Parsons, Tr.	2 57
Buckingham, Cong. ch. and so.	
Canton Centre, Cong. Sab. sch., for running expenses of Morning Star,	11 13
Hartford, Roland Mather, 1,000; A. Carleton, 200,	1,200 00
New Britain, 1st Ch. of Christ,	55 64
Simsbury, 1st Cong. ch.	88 90
South Windsor, "T."	2 00
Unionville, 1st Ch. of Christ,	48 12
Wethersfield, Cong. ch. and so.	99 14
Windham, Cong. ch. and so.	106 81—1,605 37
Litchfield co. G. C. Woodruff, Tr.	
Ellsworth, Cong. ch. and so.	14 68
Goshen, Mrs. Moses Lyman,	5 00
Litchfield, Miss H. L. Olmsted,	10 00
Milton, Cong. ch. and so.	14 14
New Hartford, North, Cong. ch. and so.	18 00
Norfolk, A friend,	10 00
North Cornwall, Cong. ch. and so.	66 17
Salisbury, Rev. J. C. Goddard,	5 00
Terryville, Cong. ch. and so., to const. Mrs. LIBBIE L. HUNTER, H. M.	165 50
Thomaston, Cong. ch. and so., 21.90; A monthly contributor, 15,	36 90
Torrington, 1st Cong. ch.	13 00
Woodbury, Mrs. C. P. Churchill,	1 00—359 39
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, 1st Cong. ch.	56 41
Haddam, Cong. ch. and so.	31 50
Middlefield, Cong. ch. and so.	70 00
Middletown, 1st Cong. ch.	80 32—238 23
New Haven co. F. T. Jarman, Ag't. Birmingham, J. Tomlinson, 10; Geo. W. Shelton, 5,	15 00
Fair Haven, ad Cong. ch., m. c.	8 51
New Haven, United ch., m. c., 7.25; "J. L. E." 30; M. T. Landear, 15; An ex-missionary's family, 4,	56 25—79 76
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Franklin, Cong. ch. and so.	9 60
Griswold, Cong. ch. and so.	52 00
Jewett City, Cong. ch. and so.	10 00
Niantic, East Lyme Cong. ch.	18 50
North Stonington, Cong. ch. and so.	150 50
Old Lyme, 1st Cong. ch.	50 53—285 13
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	40 00
Rockville, ad Cong. ch.	100 00
West Stafford, Cong. ch. and so.	11 25—151 85
Windham county.	
Ashford, 1st Cong. ch.	8 00
Danielsville, Westfield Cong. ch., 80; H. B. Hutchins, 5,	85 00
Plainfield, Cong. ch. and so.	27 58
Scotland, Cong. ch. and so.	26 00—146 58
	3,849 03
LEGACIES.—New Haven, Benjamin H. Coe, by H. G. Newton, Ex'r, 2,653.89; Mrs. Louisa M. Parker, by J. A. Bishop, Ex'r, 200,	2,853 89
Stamford, Ira Bliss, by John A. Cross, Ex'r, add'l,	3,723 58—6,577 47
	10,436 50

NEW YORK.

Albany, A friend, for deficiency, 100;	
Friends, for running expenses of <i>Morning Star</i> , 50.	100 50
Angola, Cong. ch. and Sab. sch.	3 57
Ashland, Rev. T. Williston,	1 00
Bangor, Cong. ch. and so.	5 00
Belmont, L. A. Hickok,	300 00
Binghamton, 1st Cong. ch.	28 11
Brooklyn, Clinton-ave. Cong. ch., add'l, J. W. Ewell, 100; South Cong. ch., 100; Ch. of the Pilgrims, "J. L. P.", 50; 1st Identity ch., 20; Mrs. Mary P. Hayes, to const. WILLIAM BO- WORTH, H. M., 100;	370 00
Broome Co., A friend of the cause,	1,000 00
Buffalo, 1st Cong. ch., "R. W. B.", to const. Mrs. GEORGE R. HAINES AND Mrs. EMMOR HAINES, H. M., 200;	
Westminster Pres. ch., 10,	210 00
Carthage, Cong. ch. and so.	3 27
Clinton, "An offering to the Lord,"	10 00
Copenhagen, Rev. W. J. Cuthbertson,	10 00
Crown Point, 1st Cong. ch.	42 81
Danby, 1st Cong. ch.	23 46
Deer River, Cong. ch. and so.	7 00
East Stockholm, 1st Cong. ch., for Japan,	3 16
Elizabethtown, Cong. ch. and so.	39 30
Gaines, Cong. ch. and so.	27 42
Genesee, S. W. Hopkins,	10 00
Homer, J. M. Schermerhorn, 200;	
Isaac Hawley, 1,	201 00
Ithaca, Mrs. D. T. Wood,	25 00
Madrid, 1st Cong. ch.	4 42
Miller's Place, Cong. ch., m. c.	23 05
Moun Sinai, Cong. ch. and so.	22 18
New York, Z. Stiles Ely, 1,000; G. G. Williams, 100; Leonard A. Bradley, 25; Joseph S. Holt, 20,	1,145 00
Rushville, Cong. ch. and so.	22 50
Sherburne, Mrs. Buell, 20; Mrs. New- ton, 10,	30 00
Spencerport, Sarah F. Lincoln, 20; J. R. Loomis, 10,	30 00
West Winfield, Cong. ch. and so.	18 10
Worcester, 1st Pres. ch.	1 00—3,716 85

PENNSYLVANIA.

East Smithfield, Cong. ch.	20 00
Jeffersonville, F. Whiting,	20 00
Philadelphia, Chas. Burnham, 100; Chas. W. Sparhawk, 25; "Phil.", 4,	129 00
Pittsburgh, Welsh Cong. ch.	31 50
Providence, Welch Cong. ch.	10 00
Sewickley, Mrs. Geo. Woods,	80—211 30

NEW JERSEY.

Chatham, Stanley Cong. ch.	27 06
East Orange, L. F. Hovey,	10 00
Hanover, Mary H. Parker,	20 00
Irvington, Rev. Almon Underwood,	100 00
Montclair, 1st Cong. ch., m. c., for Japan,	46 60
Summit, Central Pres. ch., to const. Rev. THEODORE F. WHITE, H. M.	50 00
Upper Montclair, Christian Union Cong. ch.	105 85
Warrenville, Cong. ch., Ladies' Miss. Soc'y.	4 00—363 51

DISTRICT OF COLUMBIA.

Washington, HENRY A. P. CARTER, to const. himself H. M.	100 00
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NORTH CAROLINA.

Wilmington, A thank-offering,	5 00
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ALABAMA.

Talladega, Rev. Henry S. De Forest, to const. GEO. H. HOWE, H. M.	100 00
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Donations.

TEXAS.

San Antonio, —,	2 00
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OHIO.

Amherst, 1st Cong. ch.	5 00
Ashtabula, Wm. M. Eames,	23 00
Austiamburg, Cong. ch.	14 84
Brownhelm, Cong. ch.	7 25
Chagrin Falls, 1st Cong. ch., 8.50; do.,	
J. S. Bullard, 10,	18 50
Cleveland, 1st Cong. ch., 15.79; Grace Cong. ch., 4 15,	
Cuyahoga Falls, Cong. ch.	13 92
Elyria, E. De Witt,	10 00
Greenwich, A friend,	2 00
Harmar, Cong. ch.	229 30
Huron, Theodore Alvord,	2 50
Jefferson, S. W. Dickinson,	12 26
Lexington, Cong. ch.	17 34
Lindenville, L. H. Jones,	6 00
Milan, Pres. ch.	17 00
Nelson, H. Pike,	10 00
Oberlin, Anna M. Wyett, 10; E. P. Barrows, 10,	
Painesville, Wm. M. Pierson, special,	20 00
Ravena, Cong. Sab. sch., Miss Sey- mour's class for running expenses <i>Morning Star</i> ,	10 00
Rockport, Cong. ch.	40
Ruggles, Cong. ch.	43 28
Saybrook, Cong. ch.	27 05
Siloam, Cong. ch.	13 18
Wellington, 1st Cong. ch., 100; J. S. Case, 10; Mrs. Mary R. Hamlin, 10,	120 00—647 48

INDIANA.

Lowell, E. N. Morey,	5 00
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ILLINOIS.

Altona, M. H. Mather,	10 00
Atkinson, Cong. ch.	5 40
Aurora, S. B. Dyckman,	5 00
Brighton, Cong. ch.	20 00
Brimfield, Pres. ch.	10 00
Byron, Cong. ch.	15 00
Champaign, Cong. ch.	67 44
Chandlerville, Cong. ch. and Sab. sch.	20 26
Chicago, New-Eng. Cong. ch., 60.87;	
Union-park Cong. ch., m. c., 18.13;	
D. R. Holt, 25; E. Rathbun, 10;	
Rev. A. J. Bailey, 1,	175 00
Creston, Cong. ch.	9 00
Du Quoin, Rev. W. Arms,	5 00
Elmwood, A friend,	4 00
Farmington, John P. Barrett,	1 00
Freeport, L. A. Warner,	25 00
Forest, Cong. ch.	24 15
Galesburg, 1st Ch. of Christ, E. D. Wyckoff, 5; "J. D. W.", 5; Mrs. E. F. Parker, 10,	
Illini, Cong. ch.	11 00
Joliet, Rev. S. Penfield,	1 50
Lake For st, Rev. W. A. Nichols,	15 00
Lawn Ridge, A. Crawford,	15 00
Lombard, Cong. ch., with other dona.,	
to const. Rev. GEO. S. BASCOMB, L. HASKELL, Rev. J. D. McCORD, and Rev. J. A. POTTER, H. M.	
Orion, Cong. ch.	170 00
Ontario, Cong. ch.	11 00
Ornaga, Cong. ch.	4 00
North Newark, Horace Day,	
Oak Park, 1st Cong. ch., E. H. Pit- kin, 200; "S. J. H.", 50,	250 00
Wilmington, A thank-offering,	
to const. Rev. H. M. Tupper and family, for Mr. Jenny's work at Monastir, with other dona.,	
to const. Rev. ELMER W. BUTLER, H. M., 20,	50 00

		IOWA.
Payson, Cong. ch.	22 00	
Peoria, 1st Cong. ch., 100.49; Rev. A. A. Stevens, 10,	110 49	
Quincy, Mr. and Mrs. J. Perry,	7 50	5 85
Rockford, A friend,	15 00	5 00
Roscoe, Cong. ch.	10 00	
Sandwich, Cong. ch.	25 52	
Stillman Valley, Cong. ch.	19 58	
Thomasboro', H. M. Seymour,	9 00	
Udina, Cong. ch.	6 07	
Wheaton, Cong. ch.	13 32	
Winnebago, Cong. ch.	25 00	
Wyoming, Cong. ch.	7 67--1,199 55	
Legacies. — Chicago, Wm. H. Brown, avails of real estate, in part,	8,940 49	
	10,140 04	
MISSOURI.		
Amity, Cong. ch.	10 00	
Bever, Cong. ch.	1 05	
Macon, Cong. ch.	2 35	
No. Springfield, M. H. Merriam, 25;		
S. F. Ballard, 20,	45 00	
St. Louis, Plymouth ch.	28 01	86 41
MICHIGAN.		
Ann Arbor, James D. Duncan,	40 00	
Bedford, Cong. ch.	10 00	
Benton Harbor, Cong. ch.	16 00	
Columbus, Cong. ch.	11 57	
Detroit, 1st Cong. ch., 296.02; Philo Parsons, 100,	396 02	
Dowagiac, Wm. Wares,	20 00	
Flint, A friend of missions,	2 00	
Grand Blanc, Cong. ch.	17 70	
Hancock, Cong. ch.	95 46	
Hillsdale, Mrs. T. F. Douglass, 10;		
Rev. Hiram Smith, 10,	20 00	
Imlay City, 1st Cong. ch.	20 00	
Jackson, L. H. FIELD, to const. himself H. M.	100 00	
Johnstown and Barry, Cong. ch.	5 65	
Ludington, Cong. ch.	50 00	
Manistee, 1st Cong. ch.	18 13	
Oakwood, Cong. ch.	90 00	
Olivet, Friends in Cong. ch.	8 00	
Ovid, A. T. Waterman,	2 00	
Potterville, Mrs. B. Landers,	5 00	
Sandstone, Cong. ch.	3 00	
Union City, A friend,	1,000 00	
Utica, A member of Cong. ch.	2 00	
Whitehall, Cong. ch.	3 39--1,868 92	
WISCONSIN.		
Alderly, James Thomas,	5 00	
Bay View, Cong. ch.	1 00	
Beloit, 1d Cong. ch. (of wh. from L. Meacham, 27; Mary A. Kellogg, 5,	32 00	
Berlin, Hiram Joslyn,	30 00	
Darlington, Cong. ch.	14 80	
Dodgeville, Mrs. Jane H. Jones,	20 00	
Footville, Cong. ch.	3 44	
Green Bay, Pres. ch.	40 83	
Kaukauna, Cong. ch.	5 00	
Kenosha, Thos. Gillespie,	10 00	
Lake Geneva, Mrs. Geo. Allen, 5; G. Montague, 5,	10 00	
Lancaster, Cong. ch.	32 20	
Menasha, E. D. SMITH, to const. himself H. M.	100 00	
Milwaukee, Hanover-st. Cong. ch., 6.65; Cong. ch., 5; Edward D. Holton, 100,	111 65	
Monroe, "Our family miss'y box,"	6 50	
Muscoad, Pleasant Hill Cong. ch.	5 00	
Neenah, A friend,	1 00	
Peshlugo, Cong. ch.	8 00	
Pewaukee, Cong. ch.	7 33	
Pleasant Prairie, Friends of missions,	10 00	
Racine, 1st Pres. ch., 36.74; Welsh Cong. ch., 17; Mrs. Jane Parry, 6,	59 74	
Ripon, Cong. ch.	100 00	
Sparta, 1st Cong. ch.	44 92	
Waupun, Cong. ch.	28 67	
Wauwatosa, Cong. ch.	42 40	
West Salem, Cong. ch.	11 70--731 18	
CALIFORNIA.		
Fort Jones, I. Titcomb,	5 00	
Oakland, Rev. J. C. Holbrook,	10 00	
Santa Cruz, Cong. ch.	10 00	
, A friend,	25 00--50 00	
OREGON.		
Portland, Thos. H. North, 4; Miss M. B. North, 1,		5 00
COLORADO.		
Colorado Springs, Cong. ch., 45 52;		
Rev. E. Hildreth, 25,		70 52
WASHINGTON TERRITORY.		
Cheney, Rev. Cushing Eells, D.D., to const. EDNA ELLS, H. M.		100 00
DAKOTA TERRITORY.		
Howard, Cong. ch.	1 25	
Letcher, Rev. P. B. Fisk,	15 00	
Springfield, Cong. ch.	2 00--12 85	

DOMINION OF CANADA.

New Brunswick,	
St John, F. M. S. of N. S. and N. B.	
Province of Ontario,	
Gatineau, 1st Cong. ch.	7 50
Province of Quebec,	
Montreal, Rev. J. Fraser,	10 00
Sherbrooke, E. Hargrave,	8 00
	—18 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mexico, —, A thank-offering,	
Sandwich Islands, Honolulu, Mrs. E. O. Hall, 1,000; Waimea, A friend, 10;	
Scotland, Helensburgh, Income from legacy of Dr. Hugh Miller, for the Ahmednagar Theo. Sem.	1,010 00
Turkey, Constantinople, Nicola Kouzoujouk Oghlo,	102 30
—, "Vichy,"	44 40
	100 00
	1,251 70

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.	
Miss Emma Carruth, Boston, Treasurer.	
For several missions, in part,	
For a "Home" building at Madura,	
For schoolroom at Baghchejuk, 100;	
rent and traveling expenses of Miss Sears, 300; health travel of Misses Patrick, Hamlin, and Cull, 576; for Mrs. O. P. Allen, 150; for the Umbumbi "Home," Natal, for furniture, etc., 300; and for school building at Aintab, 550,	8,168 68
	4,950 00
	1,976 00
	14,394 68

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
Treasurer,	2,590 00
FROM HAWAIIAN WOMAN'S BOARD OF MISSIONS.	
HONOLULU, S. I.	

For six months' salary of Miss A. R. Palmer, 150 00

Donations.

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter-st. Sab. sch., 80; Ellsworth Falls, Cong. Sab. sch., 5; Portland, Charles A. Brown, for Kioto Training School, 80; Scarborough, A class in 1st Cong. Sab. sch., 9.	114 00
VERMONT.—Guildhall, Cong. Sab. sch., 7.50; Waupun, Cong. Sab. sch., 15; Windham, Banks fund, 1.	83 50
MASSACHUSETTS.—Framingham, Plymouth ch., 3; Leverett, Cong. Sab. sch. and Mission School, 10.50; Warwick, Cong. Sab. sch., 2.13.	15 65
RHODE ISLAND.—Barrington, Cong. ch. and so.	30 00
CONNECTICUT.—Stratford, Oronoque, m. c., for Kioto Training School,	5 00
NEW YORK.—Gaines, Cong. Sab. sch., 4.21; Ithaca, Cong. Sab. sch., for support of a native boy in Madura, 40.	44 21
PENNSYLVANIA.—Shenandoah, Welsh Cong. ch., for Pasumalai Sem'y.	46 00
MISSOURI.—St. Louis, Plymouth ch., Juvenile Miss'y Soc'y.	55 42
WISCONSIN.—Watertown, Cong. Sab. sch., for a boy in Mardin College,	7 50
IOWA.—Denmark, Cong. Sab. sch., 22.50; Muscatine, Cong. Sab. sch., 10;	32 50
MINNESOTA.—Plainview, Primary class in Cong. Sab. sch., for Testaments, 4; Waseca, Cong. Sab. sch., 5.76.	9 76
CANADA.—Montreal, Calvary Cong. ch., "Missionary Needles," for girls in Mr. Winsor's school, India.	40 00
BRAZIL.—Rio Grande do Sul, Evan. ch. Sab. sch., by Rev. E. Vanorden, pastor, for Japan,	8 00

431 54

Donations received in August,	58,463 71
Legacies	32,740 88
	91,210 59

Total from September 1, 1883, to August 31, 1884: Donations, \$392,864.99; Legacies, \$115,567.94 = \$508,432.93.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —

"THE MORNING STAR."

MAINE.	
Albany, Cong. Sab. sch.	5 00
Belfast, Cong. Sab. sch., add'l,	2 00
Brewer, Cong. Sab. sch.	10 05
Cherryfield, John W. Coffin,	10 00
Damariscotta, A friend,	25
Farmington, Two friends,	50
Foxcroft and Dover, Sab. sch.	9 75
Lewiston, Pine-st. Cong. Sab. sch.	20 00
Machias, Cong. Sab. sch.	6 00
North Edgecomb, A friend,	25
Portland, St. Lawrence-st. Cong. Sab. sch.	27 00
Scarborough, Cong. Sab. sch., add'l,	25
Searsport, ad Cong. Sab. sch.	6 25
South Freeport, Cong. ch. and Sab. sch., add'l, 2.50; Herbert B. Jones, 25c.	2 75
South Paris, Cong. Sab. sch.	22 00
West Newfield, Cong. Sab. sch.	5 00—127 05
NEW HAMPSHIRE.	
Berlin, Cong. ch. and Sab. sch.	3 00
Bristol, Cong. Sab. sch.	8 25
CAMPBTON, Cong. Sab. sch., add'l,	1 25
Chester, Cong. Sab. sch.	23 50
Colebrook, Cong. Sab. sch.	23 76
Gilmanton, Cong. ch.	3 50
Hillsboro Bridge, Cong. Sab. sch.	1 25
Keene, ad Cong. Sab. sch.	1 00
Lyme, Cong. Sab. sch.	28 00
Peterborough, Cong. Sab. sch., 2.25; "Mayflower" Children's Mission Circle, 5.	7 25
Stratham, Mission Circle,	10 25
Sullivan, Cong. Sab. sch.	5 00
Webster, Cong. Sab. sch.	3 00—106 01
VERMONT.	
Benson, Cong. Sab. sch.	3 50
Berlin, Cong. Sab. sch.	5 00
East Abington, Cong. Sab. sch.	3 00
East Fairfield, Alberie L. Chase,	25
East Hardwick, Cong. Sab. sch.	1 00
Enosburgh, George and Elmira Adams, and their eighteen grandchildren,	25 00
Essex Centre, Cong. Sab. sch.	6 50
Fair Haven, Cong. Sab. sch., add'l,	84

Greensboro', Cong. Sab. sch.	7 50
Hubbardton, Cong. ch. and Sab. sch.	3 75
Milton, Cong. Sab. sch.	22 00
Northfield, Cong. Sab. sch.	13 75
Peacham, Cong. Sab. sch.	25 75
Richmond, Cong. Sab. sch.	4 50
Sharon, Cong. ch. and so.	5 50
South Wardsboro', A friend,	1 00
Waitsfield, Cong. Sab. sch.	15 00
West Hartford, Cong. Sab. sch., add'l,	25
Westminster West, Cong. Sab. sch.	28 00
Weston, Cong. Sab. sch.	4 75—176 84

MASSACHUSETTS.

Amherst, Zion Sab. sch., of Amherst College,	6 00
Blandford, Cong. Sab. sch.	3 00
Boston, Park-st. Sab. sch., Mr. B. T. Quinn's Bible class, for a third boat, 150; "E. A. A." 1; "M. H. A." 1; Hattie Devens, 25c.	152 85
Chicopee, 3d Cong. Sab. soh., Mrs. M. H. Mosman's class,	5 00
Danvers Centre, 1st Cong. Sab. sch.	20 00
Dedham, Cong. Sab. sch.	2 00
Dorchester, A class in 2d Cong. Sab. sch.	53
East Hampton, 1st Cong. Sab. sch.	24 00
East Longmeadow, Alice B. Carleton,	50
Edgartown, A friend,	95
Fall River, 1st Cong. Sab. sch.	19 95
Fitchburg, Calv. Cong. Sab. sch.	25 00
Haydenville, Cong. Sab. sch.	3 25
Holliston, Cong. Sab. sch.	60 00
Huntington, 2d Cong. ch.	4 46
Ipswich, 1st Parish Sab. sch.	98 00
Kingston, Louise C. Keith,	25
Ludlow, Union Sab. sch.	8 25
Lynn, Central Cong. Sab. sch.	40 00
Melrose Highlands, Cong. Sab. sch.	7 00
Millbury, 1st Cong. Sab. sch.	25 00
Natick, 1st Cong. Sab. sch.	37 03
Newburyport, "L. H. H."	25
Norfolk, Cong. Sab. sch.	11 63
Northampton, 1st Cong. Sab. sch.	234 89
North Brookfield, Mr. and Mrs. H. Reed,	2 00
Northfield, Charles Fisher,	25
Plymouth, ad Cong. Sab. sch.	4 00
Provincetown, "E. A."	20 00
Saundersville, Cong. Sab. sch.	12 50
Somerville, Franklin-st. Sab. sch.	31 00
South Abington, Cong. Sab. sch.	8 55
Waltham, Two friends,	50
Wareham, Cong. Sab. sch.	5 00
Waverly, Mrs. Daniel Butler,	75
Wendell, Friends,	1 00
West Barnstable, Cong. Sab. sch.	8 44
Westboro', Evang. Sab. sch.	1 65
West Medway, Two friends, soc.;	75
Irving W. Kelsey, 25c.	
West Springfield, Park-st. Sab. sch., 23; Children of Mittineague Cong. ch., 22	55 00
West Stockbridge, Cong. Sab. sch.	7 50
Wilmington, Cong. Sab. sch., 25;	
Harry and Leland Pierson, soc.	25 50
Worcester, Salem-st. Sab. sch.	15 00—915 88

RHODE ISLAND.

Pawtucket, Mrs. Sophia Adams,

2 00

CONNECTICUT.

Cornwall, Cong. Sab. sch.	3 95
Dayville, 2d Cong. Sab. sch.	5 75
Greenfield, Friends,	1 75
Green's Farm, Cong. Sab. sch.	17 25
Guilford, 1st Cong. Sab. sch.	25 25
Hampton, Cong. Sab. sch.	14 66
Hartford, Pearl-st. Cong. Sab. sch.	107 07
Higganum, Cong. Sab. sch.	25 00
Lyme, Cong. Sab. sch.	2 50
Montville, Two classes in Cong. Sab. sch.	5 00

Naugatuck, Cong. Sab. sch.	40 00
North Madison, Cong. ch. and so.	13 00
Prospect, Cong. Sab. sch.	5 50
Rockville, ad Cong. Sab. sch.	31 00
Scotland, Cong. ch. and so.	4 00
South Norwalk, Cong. Sab. sch.	80 00
West Chester, Four children,	1 00
West Hartland, Cong. Sab. sch.	5 00
West Stafford, Cong. Sab. sch.	5 25
Wilton, Mrs. Gerardus Adams,	3 00
Windsor, Cong. Sab. sch.	34 00—427 48

NEW YORK.

Baiting Hollow, Cong. Sab. sch.	13 00
Bethel, Cong. Sab. sch.	3 00
Binghamton, \$30 under School Fund in September Herald should have been for Morning Star.	
Brooklyn, Ch. of the Pilgrims Sab. sch.	50 00
Buffalo, Cong. Sab. sch., 129.05; Young People's Ass'n, 11.77.	140 83
Cambridge, Two children,	1 00
Chateaugay, Ada L. Mason,	25
Clifton Springs, Friends,	1 25
Elizabethtown, Cong. Sab. sch., 2.25; Mrs. Chas. E. Beebe, 5.	7 25
Little Britain, Cong. Sab. sch., Mrs. Wallace's class,	7 50
Malone, Harold K. Wead,	1 00
New Village, Cong. Sab. sch.	6 50
New York, Broadway Tabernacle Sab. sch.	100 00
North Collins, Cong. Sab. sch.	1 30
North Walton, Cong. Sab. sch.	20 00
Phelps, Mrs. W. H. Jackson,	1 00
Port Jervis, Three boys,	1 00
Rochester, Rev. W. C. Gaylord,	50
Wading River, Cong. Sab. sch.	5 00
Warwick, Cong. Sab. sch. and J. H. Beattie,	50
West Bloomfield, Cong. Sab. sch.	28 50
West Winfield, Cong. Sab. sch.	1 25
Wood Haven, Cong. Sab. sch. and others,	11 80—392 42

PENNSYLVANIA.

Cambridgeboro', Cong. Sab. sch.	4 75
Mercer, Cong. Sab. sch.	18 00
Miners, Welsh Cong. ch.	10 00
Minersville, Hannch Thomas,	25
Philadelphia, Chas. Burnham,	5 00
West Spring Creek, A little boy,	10—32 10

NEW JERSEY.

Jona, Cong. Sab. sch.	5 50
Newark, Christ (Reformed) Sab. sch., of Woodside,	40 00
Passaic, Friends,	1 00—46 50

GEORGIA.

Savannah, Subscription,	10
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FLORIDA.

Limona, Alma M. Pratt,	10
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ALABAMA.

Marion, Cong. Sab. sch.	5 00
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TENNESSEE.

Chattanooga, Edith Howenstein,	50
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OHIO.

Alliance, Cong. Sab. sch., add'l,	5 00
Belleview, Cong. ch. "Happy Workers," 10; "Look Up Legion," 10,	20 00
Castalia, Cong. Sab. sch.	11 00
Chatham, Cong. Sab. sch.	10 00
Cleveland, Euclid Ave. Cong. Sab. sch.	43 65
Dayton, Miami I. Weaver,	50

Greenfield, Union Sab. sch.	8 00
Medina, 1st Cong. Sab. sch.	58 31
Mount Vernon, 1st Cong. Sab. sch.	17 00
Nelson, Cong. Sab. sch.	8 50
Paddy's Run, Cong. Sab. sch.	15 00
Sandusky, 1st Cong. Sab. sch.	25 00
Strongsville, 1st Cong. Sab. sch.	6 50
Tyn Rhos, Cong. Sab. sch.	1 55
Wakeman, Cong. Sab. sch.	16 40
Wauseon, Cong. Sab. sch., add'l,	50
Wayne, Cong. Sab. sch.	14 00
West Williamsfield, Alice and Harry Dickinson,	50
Wooster, Anna L. Robison,	50—261 91

INDIANA.

Dunreith, "All for Jesus" Miss. Soc.	1 00
Lowell, Lake Prairie Sab. sch.	50—1 50

ILLINOIS.

Ashkum, Cong. Sab. sch., and others,	4 95
Chicago, Friends,	2 00
Crystal Lake, Cong. Sab. sch.	17 75
Du Quoin, W. Arms,	2 00
Illini, Cong. Sab. sch.	9 50
La Grange, Cong. Sab. sch.	6 00
New Windsor, Hopewell Sab. sch.	7 50
Oak Park, Meth. Sab. sch.	5 08
Ridgefield, Pres. ch.	7 50
Wayne, Cong. Sab. sch.	12 00
Winnetka, Cong. Sab. sch.	20 00—94 28

MISSOURI.

Bevier, Robert Gibson,	25
Kansas City, Henry Thomas, and Milledred Faxon,	5 00
Parkville, Two little boys,	50
, a poor woman, —	75—6 50

MICHIGAN.

Ana Arbor, Cong. Sab. sch.	5 00
Armeda, Cong. Sab. sch.	7 50
Benzonia, Cong. Sab. sch.	13 20
Bridgeport, Cong. ch., Willing Workers,	11 00
Ceresco, Two friends,	1 00
Holland, Children of Rev. D. Broek,	2 75
Moline, Friends,	14 25
New Haven, Cong. Sab. sch.	1 50
North Raisinville, Cong. Sab. sch.	3 90
Olivet, Cong. Sab. sch.	1 00
Utica, 1st Cong. Sab. sch.	1 75—62 85

WISCONSIN.

Baraboo, 1st Cong. Sab. sch.	5 50
Beloit, Four children,	2 00
Lake Mills, Cong. Sab. sch.	17 00
Leeds, Cong. Sab. sch.	10 00
Mazomanie, Cong. Sab. sch.	3 75
Menasha, Cong. Sab. sch.	75
Monroe, Two friends,	1 00
Pewaukee, Cong. Sab. sch.	1 60—34 60

IOWA.

Amity, Cong. Sab. sch.	12 75
Cherokee, Cong. Sab. sch.	4 55
Clay, Cong. Sab. sch.	9 00—26 30

MINNESOTA.

Brownston, Cong. Sab. sch., add'l,	75
Cohens, Cong. Sab. sch.	1 75
Hawley, Union Sab. sch.	1 75
St. Paul, Atlantic Cong. Sab. sch.	5 00—9 25

KANSAS.

Fort Scott, Lota and Georgie Clancy,	50
Great Bend, Cong. Sab. sch.	1 50
Lida, Prairie Hill Union Sab. sch., Mission Band,	10 25
Miford, Cong. Sab. sch.	2 25
Pomona, Mrs. E. K. Newcomb,	50
Rena Centre, Cong. Sab. sch.	6 50—31 50

Donations.

[October, 1884.]

NEBRASKA.

Columbus, Cong. Sab. sch.	12 50
Fairfield, Cong. Sab. sch.	3 00
Harvard, Cong. Sab. sch.	3 00
Indiamola, Union Sab. sch.	3 25
Nebraska City, Cong. Sab. sch.	12 50
Tecumseh, H. L. Kellogg,	4 40
Wahoo, Cong. Sab. sch.	6 27
Waverly, Friends,	2 75—47 67

CALIFORNIA.

Berkeley, Union Sab. sch.	3 75
San Bernardino, Cong. Sab. sch.	5 00
San Francisco, Plymouth Sab. sch., 30;	35 00
Floy and Arthur Prentice, 5;	15 00
Santa Cruz, Cong. Sab. sch.	6 50—64 25
Riverside, Cong. Sab. sch.	

WASHINGTON TERRITORY.

Houghton, Cong. Sab. sch.	7 50
Interlake, Cong. Sab. sch.	1 50
Salmon Bay, Cong. Sab. sch.	7 50—16 50

WYOMING TERRITORY.

Cheyenne, 1st Cong. Sab. sch.	16 50
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CANADA.

Fine Grove, Cong. Sab. sch.	4 00
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EAST ROUMELIA.

Kazanluk, Children, Philipopolis, Sab. sch.	1 32
	6 34—7 66

INDIA.

Battalagudu, Girls' Boarding School,	
5; Mrs. C. M. Chandler, 7.50;	12 50
Sholapur, George, Alice, and Annie Harding,	5 00—17 50

JAPAN.

Okayama, Bessie W. and Anna H. Pette,	2 00
Fletcher's school, 5,	30 00

MICRONESIA.

Onape, Rev. E. T. Doane, 25; Miss Fletcher's school, 5,	
	30 00

SANDWICH ISLANDS.

Central Kona, Sab. schools,	7 75
Honolulu, Fort-st. Sab. sch., 126.25;	
Gilbert Islanders in Honolulu, 7.75;	
Mrs. M. W. Pogue, promised by her late husband, 100,	234 00
Kaakacko, Leper at Hospital, Kohala, Sab. sch., 111.75; Foreign ch. and Sab. sch., 25 75;	12 50
Makawao, Foreign Sab. sch.	38 50
North Kona, Sab. sch.	12 50—432 75

TURKEY.

Bitlis, Mt. Holyoke Sem'y, 4; Friends, 1,	
Constantinople, Gedrich Pasha, Mrs. Schneider's school, add'l, 6.75; Mission Treasury Department, 5; Mary and Susie Dwight, 50c.	12 25—17 25

3,406 65

FROM WOMAN'S BOARD OF MISSIONS,
Mrs. Emma Carruth, Boston,
Treasurer.

Contributions acknowledged in <i>Mission Dayspring</i> , April to October,	2,757 18
	6,163 83

29,822 58

35,986 42

FOR YOUNG PEOPLE.

AT THE MORTLOCK ISLANDS AND RUK.

BY REV. F. E. RAND, OF PONAPE.

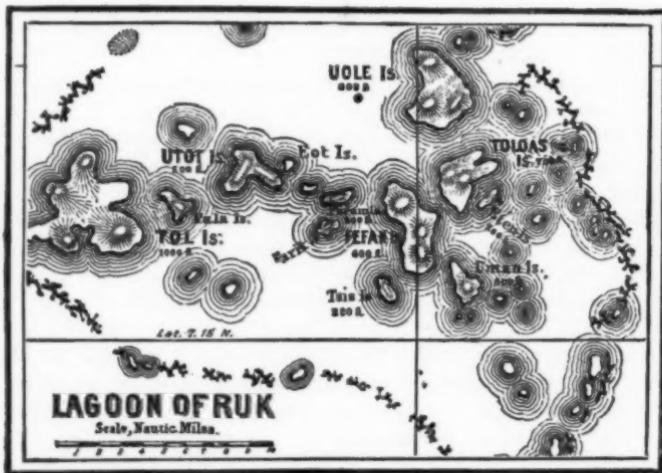
[The last work done by the *Morning Star* prior to her wreck on Kusae was to make her annual voyage westward from Ponape, to visit the islands in the Mortlock group and the archipelago of Ruk. This year she took with her from Ponape, as the visiting missionaries, Messrs. Sturges and Rand. Mr. Rand's brief report is here given, and we are sure that the account of the wonderful progress of the work will interest all the young people.]

THE eleventh voyage of the *Morning Star*, the messenger of peace to the Mortlocks, has been wonderfully blessed. On January 19, 1883, at 3 P.M., we left Ponape for the west; visited all the ten islands and the fifteen stations in the Mortlocks and Ruk, and cast anchor again at Ponape February 13, making just twenty-four days. The Lord has not only blessed us with quick dispatch, but has strengthened our hearts by permitting us to again behold his work prospering in the hands of his servants, our Ponape brethren. We rejoice that the work is still going on, though the workers are becoming fewer and the prospect for filling up the ranks from Ponape or the Mortlocks is not very flattering, just at present.

After two days' sail, on Monday, January 21, we entered, at sunset, the Lukonor lagoon, anchoring after dark. As we were entering the lagoon seven or eight canoe-loads of natives met us, eagerly seeking to find out who we were. Soon the glad shout went up: "*Morning Star!*" Every one took it up. Laughing and shouting "*Morning Star!*" they returned to their homes to spread the news. Shortly after anchoring, many natives came aboard, and the first question they asked was: "Where is our teacher David?" The second question was: "Where is Captain Bray?" Waiting till Wednesday morning for Opataia and Opatinia, we spent three busy and pleasant days in visiting three of the four churches under their care, Lukonor, Ta, and Satoan, and also Oniop, one of Caleb's out-stations. On Saturday we were off for Mor, another of Caleb's out-stations, spending the Sabbath there. Monday we passed at Etal, where Caleb lives. Tuesday we were at Kutu, one of Opataia's churches; the most prosperous one in his field. Just at sunset we left the lagoon and were off for Namoluk. The report from Opataia's field is encouraging; no falling away during the year, with additions to each of the four churches. On Wednesday we reached Namoluk, where there has been little advance since the close of the year in which the gospel was first preached to the natives. Thursday we spent at Losap, finding more outward signs of progress than at any place yet visited. The neat appearance of the parsonage and church, and everything around it, the bright faces and clean clothes of the numerous children who greeted us, assured us that Solomon and Susan had not been idle. Solomon ordained, also, one

deacon. On Friday we were at Nama, where one of Solomon's deacons has had charge.

We reached Uman, one of the islands of Ruk, on Saturday. Very pleasant meetings were held on Saturday and Sunday. Moses, who has now been here four years, has seen fruit a hundred-fold from the seed he has sown. Some of the visible fruits are the large church, the neat and large parsonage, the long stone wharf, the little village of neat houses which has taken the place of the usual low thatch huts with dirt floors; the large Sabbath congregations, and the daily meetings well attended; the large school, with 175 or more pupils; a church of seventy or more members, and a large Sabbath-school. These are some of the most manifest of the fruits of the gospel of Jesus as taught and exemplified by

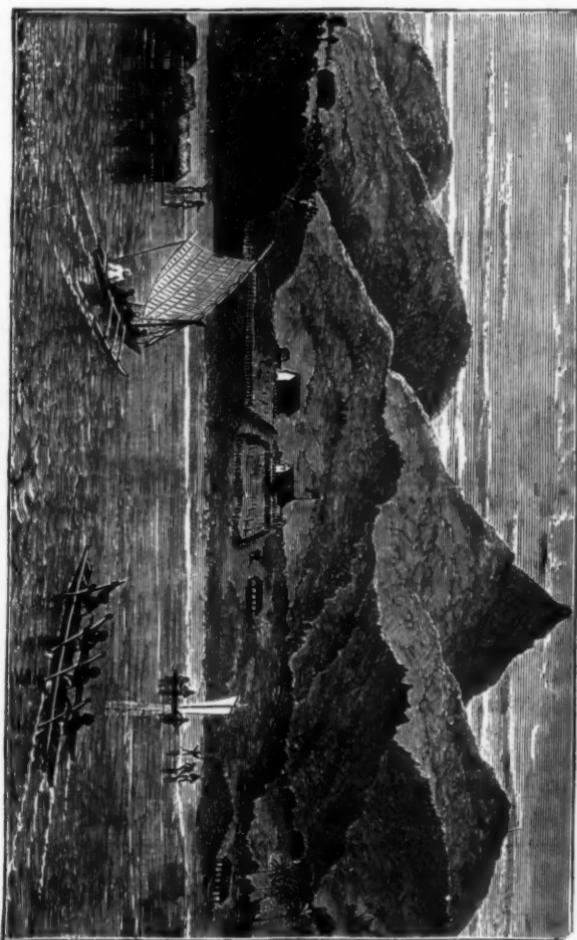


Moses and Jepora. But the grandest proof that the gospel of Christ is the power of God for good is found in the fact that, while many resist the light and not do follow some of their associates into Christ's fold, they yet so far feel their influence that fifteen hundred natives on this island of Uman are at peace among themselves, and, though strongly tempted to war with the neighboring islands, they firmly refuse. This little flame of light that has been burning steadily for four years, scattering its rays of peace over Uman, has reached other islands of Ruk, having a gracious influence over them, and from all these islands they are calling for the light, saying: "Send us teachers, that we may learn the good way and give up fighting." This is the first thing which the gospel does for them, teaching them to love one another.

A good illustration of this is shown by what the gospel has done for the people of Fefan, another island of Ruk, during the past year. In December, 1882, the *Star* left one of our Ponape teachers on Fefan, at the village of the chief who had killed a white man a few months before. The chiefs of this island were at war among themselves and with the other islands. This white man, Hartman,

and his sons took sides with the chiefs where they lived. Hartman severely wounded a man, and his son killed one belonging to the chief of the village where our teacher is now located. The chief watched his opportunity, and killed Hartman in revenge. In this village, where the head man was a murderer, all his people being eager to follow him to war, our Manasah and wife were stationed,

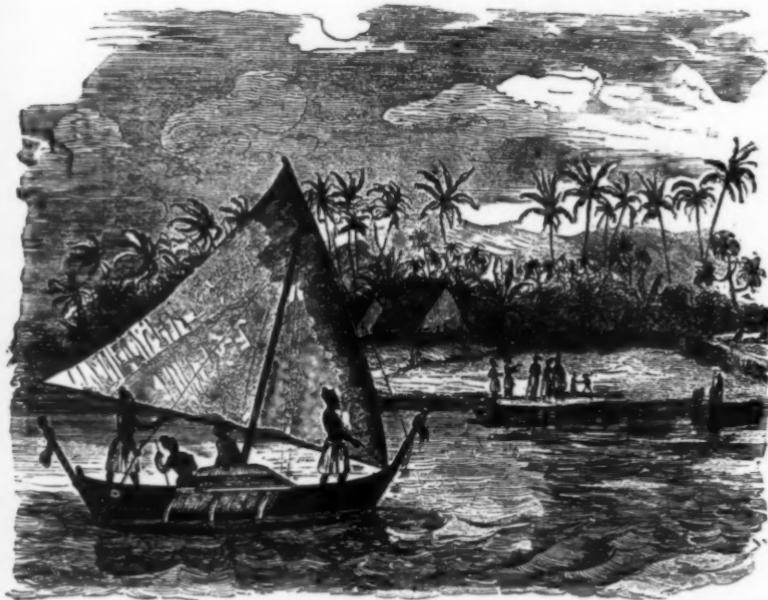
A CHRISTIAN ISLAND IN THE SOUTHERN PACIFIC.



they not knowing a word of the language. Our present visit is just thirteen months after the date of their landing. During these months a great battle has been fought and a great victory won. The weapons of warfare were not carnal, but spiritual. The sword of the Spirit won the victory. What a wonderful change has taken place! The neat church, the best in the Ruk lagoon, and the

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parsonage, are signs of good ; but the change in the people, both in appearance and action, shows what the Lord has done for them through his servant Manasah. After dinner the natives filled the church, and we had a very pleasant meeting. Twelve presented themselves for baptism, among them the chief (the murderer). We did not form a church, thinking it best, for several reasons, that they remain on probation a year.



A MICRONESIAN ISLAND.

At Utet, where Emilio died, our hearts were both saddened and rejoiced. Sad because we had no teacher for them ; but our sadness was turned into joy when we saw how anxious they were for the light, and how well they had improved the little opportunity they have had of knowing the way of life. I was surprised and pleased to hear their prompt, correct answers to many questions about Jesus and heaven. With a promise to send them a teacher as quickly as possible, we bade them farewell, and were off for Ponape.